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AUTHOR:

HALL, JOSEPH

TITLE:

MEDITATIONS AND
VOWS, DIVINE AND ...

PLACE:

NEW YORK

DATE:

1901

Master Negative #

92-80616-3

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Charles Sayle
N. Y. 1901 S 39 + 217 p (Religious life series
no 2)

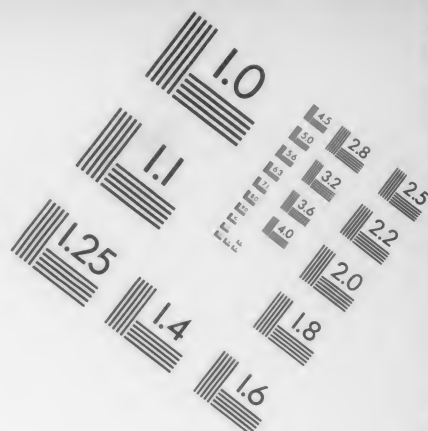
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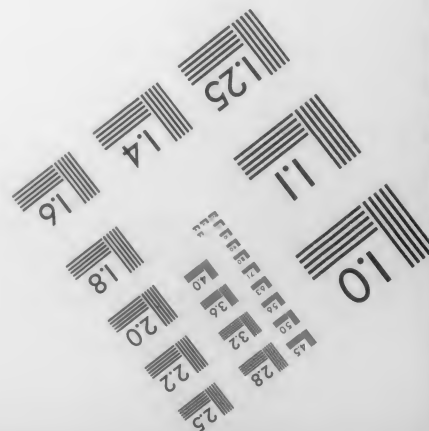
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THE MEDITATIONS AND VOWS
OF JOSEPH HALL

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MEDITATIONS
AND VOWS

DIVINE AND MORAL

BY

JOSEPH HALL

Bishop of Exeter
and afterwards of Norwich

EDITED BY

CHARLES SAYLE

NEW YORK
E. P. DUTTON AND CO.
LONDON
GRANT RICHARDS
1901

Edinburgh : T. and A. CONSTABLE, (late) Printers to Her Majesty

MEDITATIONS

v

INTRODUCTION

BISHOP HALL

OF the main facts of Bishop Hall's life, perhaps all that is known by the general reader is that he was Bishop of Exeter and of Norwich, and that he died in great poverty in the time of the Commonwealth. Add to this, that he wrote early in life the book of Satires, claimed by the writer to be the first in our language, and the only work of his has been named, which is read nowadays by the more curious reader. It is hoped that the present volume will show that another of his writings has been unworthily forgotten.

The nearest library will supply an adequate sketch of the Bishop's life. He left indeed the fullest biography of himself. It is unnecessary therefore to

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burden these pages with intricate and hard-sought details. The man stands in full light for all who would study him: a spectacle unto the world, both angels and men. But there are one or two parallelisms which it is as well to point out.

He was ten years younger than Shakespeare; thirteen years younger than Bacon. He was the contemporary of Ben Jonson, for they were both born in 1574. As a boy of fourteen he witnessed the scenes of enthusiasm caused by the destruction of the Armada in 1588. His own writings testify that the name of Sir Philip Sidney, whose death had occurred two years earlier, had become a household word. He must have heard too of the deaths of Marlowe and Drake and Spenser, of Foxe and Hooker, and in 1603 have felt the death of the Queen. He was then one of that golden age, of that magical ring of statesmen and writers, whom it is difficult for any one using the English

language to speak of without enthusiasm.

The Essays of Bacon had been published in 1596. 'England's Helicon' had appeared in 1600, 'Hamlet' in 1602, Montaigne in an English dress in 1603. Hall himself had come forward as an author first in 1597, with the 'Virgide-miarum,' an unlucky venture, as the first edition was promptly burned by order of the Archbishop of Canterbury and of the Bishop of London. In 1603, on the accession of King James, he put forth 'The King's Prophecie,' of which only an imperfect copy is now known. In 1605 followed 'The Arte of Divine Meditation,' the first of the group of five tracts with which we are at present concerned.

He was thirty-two years of age when the first two Centuries of 'Meditations and Vowes' were published. The third Century was registered by May 1606.¹

¹ 'John Porter and Leonard Grene. Entred for their copie vnder the handes of Master Pasfield and Master Norton Warden Meditacons Diuine and Morall, a third Centurie. vj.'—(Arber).

He evinced a fondness for small books. *Μέγα βιβλίον μέγα κακόν*, he quotes, in the dedication of his 'Heaven upon Earth.' All his books so far had been published in duodecimo. His first quarto did not appear until 1609. His object in writing the 'Meditations and Vowes' he reveals in the dedication of the third Century to Lady Drury. 'I made them,' he says, 'not for the Eye, but for the Heart.'

Of Halstead in Suffolk, called Hawsted in the last century, three miles south of Bury St. Edmund's, it is unnecessary to speak, as there is an admirable account of 'The History and Antiquities of Hawsted and Hardwick,' by the Reverend Sir John Cullum, Bart., which first appeared in 1784, and in a second edition, with corrections by the author, and notes by his brother, Sir Thomas Gery-Cullum, in royal quarto, published in London in 1813. In this there is a pleasant and full description of Hall himself.

Though Bishop Hall stands in no need of testimony, and has perhaps no de-

tractors, yet I do not recollect coming upon many passages in modern literature relating to him. He has himself recorded 'how well my Meditations were accepted at the Princes Court.'

Thomas Fuller says of him in his 'Worthies,' 'He was commonly called our English Seneca, for the pureness, plainness, and fulness of his style. Not unhappy at Controversies, more happy at Comments, very good in his Characters, better in his Sermons, best of all in his Meditations.'

Wesley, while reprinting his 'Meditations and Vowes' in 1751, speaks of the language as 'too stiff, labour'd and affected,' and accuses other writers, if not Hall, of being 'exceeding verbose, and full of Circumlocutions and Repetitions. But I persuade myself,' he adds, 'most of these Defects are removed in the following Sheets.' How he treated the text will be seen by his reprint of the first Meditation, which will be found in the Notes.

We find Wordsworth reading Hall in the Lakes;¹ and he was a favourite of General Gordon's. Gordon's copy, with his annotations, of 'Christ mysticall,' has been edited by the Rev. H. Carruthers Wilson, and was published in London in 1893.

DRAMATIS PERSONÆ

Each Century of the 'Meditations and Vowes' bears a separate dedication, and we are permitted to know a little more of the persons so honoured by the writer.

Sir Robert Drury, Knight.—He was born in 1575, of the family which had held Halstead for five generations. The full pedigree of the Druries, back to a very remote antiquity, is given in Cullum's 'History of Hawsted.' Sir Robert Drurie was knighted at the siege of Rouen in 1591, when he was only sixteen years of

¹ Dorothy Wordsworth's *Journal*, i. 95.

age; and he died in 1615. He is buried at Halstead.

Lady Drury.—She was Anne, daughter of Sir Nicolas Bacon of Redgrave, eldest son of the Lord Keeper. It was she who invited Hall to the rectory of Halstead by a letter which was delivered him in the street as he was coming from Judge Popham, who had that morning presented him, by the personal nomination of Dr. Chaderton, the Master of Emmanuel College, Cambridge, to the mastership of Blundel's School at Tiverton in Devon. 'Dr. Chaderton, observing in me some change of countenance, asked me what the matter might be. I told him the errand, and delivered him the letter, beseeching his advice; which, when he had read, Sir (quoth I), methinks God pulls me by the sleeve, and tells me, it is his will I should rather go to the east than to the west. Nay (he answered), I should rather think that God would have you go westward, for that he contrived your engagement before the tender of this letter,

which therefore, coming too late, may receive a fair and easy answer. To this I besought him to pardon my dissent, adding, that I well knew that divinity was the end whereto I was destined by my parents, which I had so constantly proposed to myself, that I never meant other than to pass through this western school to it; but I saw that God, who found me ready to go the further way about, now called me the nearest and directest way to that sacred end. The good man could no further oppose, but only pleaded the distaste which would hereupon be justly taken by the lord chief justice, whom I undertook fully to satisfy; which I did with no great difficulty, commending to his lordship in my room, my old friend and chamberfellow, Mr. Cholmley,¹ who finding an answerable acceptance, disposed himself to the place.' Lady Drury died on June 5, 1624.

But it so happens that Hall recurs to Sir Robert and Lady Drury in his later

¹ Hall addressed one of his Epistles to him.—Decad ii. Epist. 5.

writings, and as it is too much to expect that readers of the present booklet will have leisure to refer to the passage, I have thought fit here to reproduce it, the more readily as it gives us an opportunity of seeing more of the Bishop's self at a later stage. The passage takes the form of an Epistle, which is No. 9 in the first Decade of 'Epistles,' published for the first time in London in 1608. It refers to the causes of his leaving Halstead.

To Sir ROBERT DRVRY and his
LADY.

Concerning my Remoueuall from them.

With how vnwilling a heart I leaue you, hee knowes that searches the heart: Neyther durst I goe, but that I sensibly see his hand pulling me from you. Indeed, desire of competency betrayed me, at first; and drew mine eyes to look aside: but, when I bent them vpon the place, and saw the number and the need of the people, together with their hunger and applause, meeting with the circumstances of Gods strange conueyance of this offer to me; I saw, that was but as the Fowlers feather, to make me stoope; and, contemning that respect of my selfe, I sincerely acknow-

ledged higher motives of my yeelding; and resolu'd I might not resist. You are deare to me, as a charge to a Pastor; If my paines to you haue not proued it, suspect me: Yet I leaue you. God calls me to a greater worke: I must follow him. It were more ease to me, to liue secretly hidden in that quiet obscurity, as Saul amongst the stuffe, then to be drawne out to the eye of the world, to act so high a part before a thousand witnesses. In this point, if I seeme to neglect you, blame me not; I must neglect and forget my selfe. I can but labour, wheresoeuer I am. God knowes how willingly I doe that, whether there or here. I shall digge, and delue, and plant, in what ground soeuer my Master sets me. If hee take me to a larger field, complaine you not of losse, while the Church may gaine. But, you are mine owne Charge; No wise father neglects his owne, in compassion of the greater need of others: yet consider, that euen carefull Parents, when the Prince commands, leaue their families, and goe to warfare. What if God hath called me to heauen; would you haue grudged my departure? Imagine I am there, where I shall bee; although the case be not to you altogether so hopelesse: for, now I may heare of you, visit you, renew my holy counsels, and be mutually comforted from you; there, none of these. He, that will once transpose me from earth to heauen, hath now chosen to transpose me from one peece of earth to another: what is here worthy of your sorrow, worthy of complaint? That should be for my own

good: this shall be for the good of many. If your experience haue taught you, that my labors doe promise profit; obtaine of your selfe to deny your selfe so much, as to reioyce that the losse of a few should be the aduantage of many soules. Tho, why doe I speake of losse? I speake that as your feare, not my owne: and your affection causeth that feare, rather than the occasion.

The God of the Haruest shall send you a Labourer, more able, as carefull: That is my prayer, and hope, and shall be my ioy. I dare not leaue but in this expectation, this assurance. Whateuer become of me, it shall be my greatest comfort to heare you commend your change; and to see your happy progresse in those waies I haue both shewed you, and beaten. So shall we meet in the end, and neuer part.

Sir Edmund Bacon, Knight.—Hall himself tells us that Sir Edmund Bacon was 'the grandchild of that renowned Bacon, the great Chancellor of England.' His position in the Bacon family will be found fully set forth in Burke's 'Extinct Baronetage.'

Hall addressed an Epistle to him also, which is even more curious than the last. It occurs in the second 'Decad,' as No. 2.

To Sir EDMVND BACON.

*Of the benefitt of retirednesse and
secrecie.*

Svspect (if you can) that, because now many cold winde blow betwixt vs, my affection can be cooler to you. True loue is like a strong streame, which the further it is from the head, runnes with more violence. The thoughts of those pleasures I was wont to finde in your presence, were neuer so delightfull, as now when I am barred from renuing them. I wish me with you; yea (if I could or might wish to change) I should wish me your selfe. To liue hidden, was neuer but safe, and pleasant; but now, so much better, as the world is worse. It is a happinesse, not to be a witnes of the mischiefe of the times; which it is hard to see, and be guiltlesse. Your philosophical Cell is a safe shelter from tumults, from vices, from discontentments. Besides that liuely, honest, and manly pleasure, which arises from the gaine of knowledge in the deepe mysteries of Nature; how easie is it in that place to liue free from the common cares, from the infection of common euils! Whether the Spaniard gaine or saue by his peace, and how hee keeps it; and whether it were safer for the States to lay downe armes, and be at once still and free; Whether the Emperors truce with the Turke were honorable and seasonable; and whether Venice haue wonne or lost by her late larres; are

thoughts that dare not looke in at those doores. Who is enuyed, and who pitied at Court; Who buyes hopes and kindnesse dearest; who layes secret mynes to blow vp another, that himselfe may succeed, can neuer trouble you: These cares dare not enter into that Sanctuary of peace. Thence you can see how all that liue publike are tossed in these waues, and pity them. For, great places haue seldome safe and easie entrances: and (which is worst) great charges can hardly be plausibly wielded, without some indirect policies. Alas! their priuiledges cannot counteruaile their toyle. Weary dayes, and restlesse nights, short lifes and long cares, weake bodies and vnquiet mindes, attend lightly on greatnesse. Eyther Clients breake their sleepe in the morning, or the intention of their minde driues it off from the first watch. Eyther suits or complaints thrust themselues into their recreations; and packets of Letters interrupt their meales. It is euer Terme with them, without Vacation. Their businesses admit no night, no holiday: Loe, your priuacy frees you from all this, and what euer other glorious misery. There you may sleep, and eat, and honestly disport, and enioy your selfe, and command both your praises and others. And, whiles you are happy, you liue out of the reach of enuy; vnlesse myself send that guest thither: which I should iustly condemne as the fault of my loue. No man offers to vndermine you, none to disgrace you: you could not want these inconueniences abroad. Yea, let a man liue in the open world, but as a looker on, he

shall bee sure not to want abundance of vexations. An ill mind holds it an easie torment, to live in continuall sight of euill; if not rather a pleasure: but, to the well-disposed, it is next to Hell. Certainly, to live among Toads and Serpents, is a Paradise to this. One iests pleasantly with his Maker: another makes himselfe sport with Scripture. One fills his mouth with oathes of sound: another scoffes at the religious. One speakes villanie; another laughes at it; a third defends it. One makes himselfe a Swine, another a Deuil: Who (that is not all earth) can endure this? who cannot wish himselfe rather a desolate Hermite, or a close prisoner? Euery euill we see, doth either vex, or infect vs. Your retrednesse auoids this; yet so, as it equally escapes all the euils of solitarinesse. You are full of friends; whose society, intermixed with your closenesse, makes you to want little of publike. The Desert is too wilde, the Citie too, populous: the Country is onely fit for rest. I know, there want not some obscure corners, so haunted with dulnesse, that as they yeeld no outward vnquietnesse, so no inward contentment. Yours is none of those; but such as striues rather with the pleasure of it, to requite the solitarinesse. The Court is for honour, the City for gaine, the Countrey for quietnesse; a blessing that need not (in the iudgement of the wisest) yeeld to the other two. Yea, how many haue wee knowne, that hauing nothing but a coat of thatch to hide them from heauen, yet haue pittied the carefull pompe of the mighty? how much more may those which

haue full hands and quiet hearts, pittie them both? I do not so much praise you in this, as wonder at you. I know many vpon whom the conscience of their wants forces a necessary obscurity; who if they can steale a vertue out of necessity, it is well: but, I no where know so excellent parts shrouded in such willing secrecy. The world knowes you, and wants you; and yet you are voluntarily hid. Loue your selfe still; and make much of this shadow, vntill our common mother call you forth to her necessary seruice, and charge you to neglect your selfe, to pleasure her. Which once done, you know where to find peace. Whether others applaud you, I am sure, you shall your selfe: and I shall still magnifie you, and (what I can) imitate you.¹

Hall himself tells at length the story of their journey together to the Ardennes, to which he alludes in his dedication of the third Century.

THE EDITIONS

I have put in tabular form a list of all the editions which I know to exist. The text from which the present edition is

¹ Ed. 1624.

reprinted is that of the year 1621; it being the last separate edition which appeared during the Bishop's lifetime. To each of the editions I have, in the table, appended a letter: and I have given at the foot of each page such variations of spelling as seemed to me most noteworthy. In this way it has been possible, and I hope it has been worth the while, to follow the development of our language over an interesting period. I have not thought it worth while to give any information, except in one or two instances, as to editions after the Bishop's death. In the editions published during the nineteenth century the spelling was throughout modernised.

It is curious that Lowndes' 'Bibliographer's Manual,' though it devotes four columns to the works of Bishop Hall, ignores the existence of his 'Meditations and Vowes' altogether.

EDITIONS AND COPIES

1606 (A)

a

MEDITATIONS | and VOWES Diuine |
and Morall; | [Line] | Seruing | For
direction in Christian | and Ciuill
practice: | [Line] | Diuided into two |
Bookes. | [Line] | By IOS. HALL. |
[Line] | AT LONDON | Imprinted
by Humfrey | Lownes, for Iohn |
Porter. | 1606.

Within an ornamental border, containing
E. R. at head and foot.

Collation: A-K, A-H¹² I⁶. Pp. [8]+231+
[1]; [8]+195+[1].

Copies: Trinity College, Cambridge.

Keswick Hall, Norwich.

British Museum (wants pp. 27-30).

University Library, Cambridge
(title misplaced).

b

MEDITATIONS | and VOVVES Diuine |
and Morall. | [Line] | Seruing | For
direction in Christian | and Ciuill
practise. | [Line] | Diuided into two |
Bookes: | [Line] | By Ios. Hall. |
[Line] | AT LONDON | Imprinted by

xxii	MEDITATIONS
	<p>Humfrey Lownes, for Iohn Porter. 1606.</p> <p>Copy: Bodleian Library, Oxford.</p> <p>Notes: The title-pages differ also in the left, right, and lower borders; and the first nine lines of the title have been cut out and inserted.</p> <p>1607 (B)</p> <p>MEDITATI- ONS and VOWES Diuine and Morall; Diuided into two Bookes. By Ios. HALL. [Ornament] AT LONDON, Im- printed by Humfrey Lownes for Iohn Porter. 1607. 12°.</p> <p>Collation: A-K, A-H¹² I⁶. Pp. [8]+231+[1]; [8]+195+[1].</p> <p>Notes: The title (as above) is within a scroll border, used for the 'Seven Sobs of a Sorrowful Soule,' by W. Hunnis, printed by H. Denham in 1589, a copy of which is in Cambridge University Library.</p> <p>The titles of the second and third Centuries are in a chain border composed of oblongs and ovals.</p> <p>Copies: Frankfurt, Stadt-bibliothek. C. Sayle.</p> <p>1609 (C)</p> <p>MEDITATIONS AND VOVVES, Diuine and Morall: Seruing for Direction in Christian and Ciuill Practise. Diuided into two Bookes. </p>

AND VOWS	xxiii
<p>Newly enlarged with 10 Vowes and Meditations. [Line] By Ios. HALL. [Line] AT LONDON, Printed by Tho: Purfoot for Arthur Johnson, Sa- muell Macham, and Lawrence Lyle. 1609. 12°.</p> <p>The title in a border of ornaments. Collation: A-V¹². Pp. [8]+469+[3]. Copies: British Museum. Bodleian Library.</p> <p>1615 (D)</p> <p>A RECOLLECTION of such Treatises as haue bene heretofore gener- ally published, and are nowe re- uised, correc- ted, augmented. By Jos: Hall, Dr. of Diuinity. With additions of some others not hitherto extant. LONDON Printed for SAMVEL MACHAM At the Bul-head in Pauls Church- yard. 1615. F°.</p> <p>Engraved title by Ren. Elstrack (Altar within four pillars, heart and eye over a fire. Two cherubs, etc.). Copy: Bodleian Library.</p> <p>1616 (E)</p> <p>Meditations & Vowes, Diuine and Morall: Seruing for direction in Christian and Ciuill Practice. Diuided into two bookes. Newly enlarged</p>	

with 10 | Vowes and Meditations. |
[Line] | By IOS. HALL. | [Line]
LONDON | Printed by *Humfrey* |
Lownes, for *Henry* | Fetherston. |
1616. | 12°.

Collation: [A]⁸ (A 1 and 6 cut away), B - S¹²
(S 11 and 12 not seen). Pp. [12] + 341 + [5].
Copy: University Library, Cambridge.

1617 (F)

A | RECOLLECTION | of such Treatises
as | haue bene heretofore | *seuerally*
published, and | *are nowe reuised,*
correc: | ted, augmented. | By | Jos:
Hall Dr. of Diuinity. | With ad-
dition of some | others not hither-
to | extant. | London. Printed for
Hen: Fetherstone | in Paul's church-
yard at ye signe of the rose.

Engraved title by Ren. Elstrack.

Collation: Engraved title, A⁴ B - Z, Aa - Zz,
Aaa - Ppp⁸, Qqq⁴, A - P⁸, Q⁸, R - Z, Aa - Bb⁶,
Cc⁸.

Separate titles dated 1617, with device 'Sic
elevator', etc. Printed by Edward Griffin.

Copies: British Museum.

University Library, Cambridge.

1621 (G)

MEDITATIONS | AND | VOWES, |
Diuine and Morall: | Seruing for
direction in | Christian and Ciuill |
PRACTICE. | Newly enlarged with
CA- | RACTERS of VERTVES |

and VICES. | [Line] | By IOS. HALL. |
[Line] | LONDON, | Printed by
William Stansby for | *Henrie*
Fetherstone. | 1621.

The title within four border pieces.

The second and third Centuries have a title
compartment with the date '1583' at base.

Collation: A⁶ (+ 1) (third leaf marked A 4),
B - Z, Aa - Ll¹² Mm². Pp. [10] + 796 + [2].

Contents: Meditations and Vowes, Heaven
upon Earth; Arte of Diuine Meditation, Holy
Observations and Psalms, Characters of Vertues
and Vices.

Copies: British Museum.

Sion College.

C. Sayle (wanting A 1 and 6, and
Mm 2).

1621 (H)

A | RECOLLECTION | etc. (As edition
F,) with the date '1621' engraved in
the left-hand lower corner.

The separate titles bear imprint: LONDON, |
Imprinted by FELIX KYNGSTON, for
HENRY FETHERSTONE, | dwelling at
the signe of the Rose in Pauls Church-
yard. | 1621. With Kingston's device 'Pax
opvltentiam,' etc.

The titles of the second and third Centuries
are dated 1620.

Collation: Engraved title, A⁴ B - Z, Aa - Zz,
Aaa - Zzz, Aaaa - Kkkk,⁶ LlII, Mmm⁸,
A - N⁸ O⁸.

Copies: British Museum.

University Library, Cambridge.

1625 (I)

a

THE | WORKS | OF | JOSEPH HALL
 Doctor in Diuinitie, and | *Deane of*
 WORCESTER. | [Line] | With a
 Table newly added to | the whole
 Worke. | [Line and five border pieces] |
 LONDON, | Printed for *Thomas*
Pauier, | *Miles Flesher*, and *Iohn* |
Haviland. | 1625. | F°.

The title in an architectural compartment
 with cherubs at top, used also in editions D,
 etc.

The separate titles of the Meditations and
 Vowes bear imprint: London, Printed for
 Thomas Pavier, Miles Flesher and John Havi-
 land. 1624. With device: 'Sic elevabitur,' etc.

Copies: Lambeth.

Bodleian Library (wants pp. 161-
 200).

British Museum (wants A1 blank).
 C. Sayle (imperfect).

b

THE | WORKS | OF | JOSEPH HALL
 Doctor in Diuinitie, and | *Deane of*
 WORCESTER. | [Line] | With a
 Table newly added to | the whole
 Worke. | [Line, and five border pieces] |
 LONDON, | Printed for *Nath.*
Butter, | dwelling neere Saint |
Austlins Gate. | 1625. | F°.

Another issue of the preceding with title-
 page differing.

Copies: Westminster Abbey.

Jesus College, Cambridge.

1628 (K)

a

THE | WORKS | OF | JOSEPH HALL |
 B. of EXCETER. | [Line] | With a
 Table newly added to | the whole
 Worke. | [Line, and five border pieces] |
 LONDON, | ¶ Printed by *M. Flesher*
 for N. BVTTER. | 1628. | F°.

The title in the architectural compartment
 with cherubs.

The separate titles bear imprint with date
 1627, and printers device as edition I. The
 volume was printed partly by Flesher, partly
 by J. Haviland, and partly by J. Beale.

Copies: University Library, Cambridge.

Selwyn Divinity School, Cam-
 bridge.

C. Sayle.

b

The title, architectural compartment, and
 five border pieces identical with the preceding,
 but with the imprint: LONDON, | ¶ Printed
 by IOHN | HAVILAND. |

Copy: St. John's College, Cambridge.

c

THE | WORKS | OF | JOSEPH HALL |
 B. of EXCETER. | [Line] | With a
 Table newly added to | the whole
 Worke. | [Line, and five border pieces] |
 LONDON. | ¶ Printed by MILES
 FLESHER. | 1628. | F°.

The title in the architectural compartment
 with cherubs and cherub mask.

Copy: British Museum.

A portrait of the Bishop was published in
 this year, with verses beneath signed Io.
 Sampson. It was engraved by John Payne,
 and bears imprint 'Imprinted for Philemon
 Stephens and Christopher Meredith. 1628.'
 It was probably intended as a frontispiece
 to 'the greater Volume'; but the only copies
 which I have seen are prefixed to the copy
 of the editions of 1634, 1647, and 1648 in the
 Libraries of Lambeth Palace, of Pembroke
 College, and of Emmanuel College, of Gon-
 ville and Caius College, Cambridge, and of
 the British Museum respectively.

1634 (L)

a

THE | WORKS | OF | JOSEPH HALL |
 B. of EXCETER. | [Line] | With a
 Table now | added to the same. |
 [Line] | LONDON, | Printed for Ph.
 Stephens | and Ch. Meredith, at

the | Golden Lion in | *Pauls Church-*
 yard. | 1634. | F°.

Title in an architectural compartment with
 cherubs at top and cherub mask. No portrait.

The separate titles 'Imprinted at London,
 1634,' with device.

Copy: Lambeth Library.

THE | CONTEMPLATIONS | upon the
 History of the | NEVV TESTA-
 MENT, | now complete: | [Line] |
The second Tome. | [Line] | *To-*
gether with | Divers TREATISES |
 not hitherto reduced to | the greater
 Volume: | *And,* | Some others never
 till now | *Published* | BY | *Jos: Exon.* |
 [Line] | 1634. | LONDON, Printed by
 M. Flesher for NATH: BUTTER
 in | *Pauls Churchyard* at the signe
 of the Py'd-Bull.

The title in an architectural compartment
 with cherubs at top and rose and crown.
 With the portrait of 1628 prefixed.

Copy: Lambeth Library.

b

THE | WORKS | OF | JOSEPH HALL |
 B. of EXCETER. | [Line] | With a
 Table now | added to the same. |
 [Line] | LONDON, | ¶ Printed by Io.
Haviland dwelling in the Little | Old
 Bayly. | 1634. | F°.

The title in a different compartment, with
 cherubs at top and cherub mask. With a
 later portrait inserted.

Vol. ii. as in preceding copy. Vol. iii. dated 1662.

Copy: British Museum.

c

THE | WORKS | OF | JOSEPH HALL |
B. of | EXCETER. | [Line] | With a
Table now | added to the same. |
[Line] | LONDON | Printed for *Nath.
Butter*, | at the Pide Bull neere | S.
Austins gate. | 1634. | F°.

Title in an architectural compartment, with cherubs at top. No portrait.

Another issue of the preceding.

Copies: Bodleian Library.

Trinity College, Cambridge (wants A 1).

Peterhouse, Cambridge.

THE | SECOND TOME, | *Containing* | The *Contemplations* | upon the
History of the | NEVV TESTA-
MENT, | now complete | *Together*
with | Divers TREATISES | not
hitherto reduced to | the greater
Volume : | *And*, | Some others never
till now | *Published* | BY | *Ios: Exon.* |
Printed by (*sic*) *M. Flesher*, | for
Nathaniel. Butter, | 1634.

The title in a decorative compartment, with vase at top, and jewel at base, with side columns.

Copy: C. Sayle.

THE | SECOND TOME | [etc. with
imprint] Printed by M. Flesher for
NATH. BUTTER in | *Pauls
Churchyard* at the signe of the Py'd
Bull. |

The title in the compartment with cherubs.

Bound with Vol. i. of 1628, Vol. iii. of 1662.

Copy: British Museum.

1647 (M)

THE | WORKS | OF | JOSEPH HALL |
B. of | NORWICH. | [Line] | With
a Table now | added to the same.
[Line] | LONDON, | Printed by *M.
Flesher*, and | are to be sold by |
Andr. Crooke. | 1647. F°.

The title in an architectural compartment.

Meditations and Vowes, Century I bears date 1647. Centuries II. and III. bear date 1643. The rest of the volume bears various dates 1644, 1643, 1642.

Copies: University Library, Cambridge.

Gonville and Caius College, Cambridge.

Pembroke College, Cambridge
(portrait of 1628 prefixed).

King's College, Cambridge.

Queens' College, Cambridge (two
copies).

Emmanuel College, Cambridge
(portrait of 1628 prefixed).

University College, Sheffield.

1648

THE|WORKS|OF|JOSEPH HALL|
B. of|NORWICH. |[Line]| With
a Table now| added to the same. |
[Line]| LONDON, | Printed by *M.*
Flesher, and | are to be sold by *Rich.*
Tomlins | at the *Sun* and *Bible*
neare | *Ple-corner*. | 1648. | F°.

The title in the compartment, with cherubs and the rose and crown. The portrait of 1628 prefixed.

This is another issue of the preceding. Bound with the third volume issued in 1662.

Copy: British Museum.

1751 (N)

A Christian Library. Consisting Of Ex-
tracts from and Abridgments of the
choicest pieces of Practical Divinity,
which have been publish'd in the
english tongue. In Fifty Volumes.
By John Wesley, M.A. Late Fellow
of Lincoln-College, Oxford. Vol. vii.
Bristol: Printed by Felix Farley.
M.D.CC.LI. 8°.

The Christian Library was printed from 1749-1755. The Meditations and Vows occupy pp. 5-34. The dedications and introductory verses are omitted.

Copy: British Museum.

1805

Selections from the works of Taylor,
Hooker, Hall, and Lord Bacon. With
an analysis of the advancement of
learning. By Basil Montagu, Esq.,
A.M. London, 1805. 8°.

Pp. 180-190 contain the select Meditations.
Copy: British Museum.

1807

Selections from the works of Taylor,
Hooker, Milton, Hall, Barrow, and
Bacon; with an analysis of the
Advancement of Learning. By Basil
Montagu, Esq., A.M. In two volumes.
Second Edition. London, 1807. 8°.

Vol. i. pp. 161-165 contain six of the Medita-
tions and Vowes.

1808 (O)

The Works of the Right Reverend Father
in God, JOSEPH HALL, D.D.,
successively Bishop of Exeter and
Norwich: *now first collected* with
some account of his life and sufferings,
written by himself, arranged and
revised, with a glossary, index, and
occasional notes, By Josiah Pratt,
B.D. F.A.S. . . . London. . . . 1808.
8°.

In ten volumes.

xxxiv	MEDITATIONS
	<p data-bbox="596 325 675 344">1811 (P)</p> <p data-bbox="442 354 820 468">Select works of Bishop Hall . . . In five volumes. Arranged and revised, by Josiah Pratt, B.D., F.A.S. . . . London . . for L. B. Seeley, 169, Fleet-street. 1811. 8°.</p> <p data-bbox="442 475 820 515">The Meditations and Vows are in vol. iii. pp. 1-78.</p> <p data-bbox="460 518 757 536">Copy: Trinity College, Cambridge.</p> <p data-bbox="596 575 675 594">1819 (Q)</p> <p data-bbox="442 604 820 811">A Christian Library consisting of extracts from and abridgments of the choicest pieces of Practical Divinity which have been published in the english tongue. In thirty volumes. First published in 1750, in fifty volumes. 12°. By John Wesley, M.A., late fellow of Lincoln College, Oxford. Vol. iii. London, 1819. 8°.</p> <p data-bbox="442 818 820 853">The Meditations and Vowes occupy pp. 103-131.</p> <p data-bbox="460 861 657 879">Copy: British Museum.</p> <p data-bbox="606 918 647 936">1820</p> <p data-bbox="442 946 820 996">Selections from the works of Bishop Hall. London: J. Hatchard, 1820. 8°.</p> <p data-bbox="442 1003 820 1039">Pp. 1-13 contain selections from the Meditations.</p> <p data-bbox="460 1046 647 1065">Copy: British Museum.</p>

AND VOWS	xxxv
<p data-bbox="1170 339 1248 358">1824 (R)</p> <p data-bbox="1024 368 1403 575">Select Tracts from the writings of the right rev. Joseph Hall, D.D., successively lord bishop of Exeter and of Norwich. Edited by the Rev. C. Bradley, vicar of Glassbury, Brecon. Printed for L. B. Seeley and Son, Fleet-street, London. MDCCCXXIV. (Select British Divines. Vol. xv. No. xxxviii.) 8°.</p> <p data-bbox="1042 589 1397 608">Pp. 225-313 are the text of the Meditations.</p> <p data-bbox="1042 611 1361 629">Copy: University Library, Cambridge.</p> <p data-bbox="1193 682 1235 701">1829</p> <p data-bbox="1024 711 1403 775">Selections . . . by Basil Montagu, Esq., A.M. Third edition. London: William Pickering. MDCCCXXIX. 8°.</p> <p data-bbox="1042 789 1348 808">Pp. 215-216 are from the Meditations.</p> <p data-bbox="1042 811 1239 829">Copy: British Museum.</p> <p data-bbox="1175 882 1253 901">1837 (S)</p> <p data-bbox="1024 911 1403 1003">THE WORKS OF JOSEPH HALL, D.D. A new edition in twelve volumes. Oxford: D. A. Talboys. MDCCCXXXVII. 8°.</p> <p data-bbox="1042 1018 1221 1036">Edited by Peter Hall.</p> <p data-bbox="1024 1039 1403 1075">The Meditations and Vowes occur in vol. viii. pp. 1-91.</p>	

MEDITATIONS

1851 (T)

Meditations and Vows | Divine and Moral: | Serving for Directions in Christian and Civil Practice: | also | a Speech in Parliament, | In defence of the Canons made in Convocation. | By Joseph Hall, D.D. | Lord Bishop of Exeter, and afterwards | Bishop of Norwich. | [Ornament] London: | Re-printed for William Pickering, | 1851. | 12°.

One volume of Pickering's Christian Classics.

1863 (U)

THE WORKS OF THE RIGHT REVEREND JOSEPH HALL, D.D. A new edition . . . BY PHILIP WYNTER, D.D. President of St. John's College, Oxford. OXFORD: At the University Press. MDCCCLXIII. 8°.

The Meditations and Vowes occur in vol. vii. pp. 439-521.

1867

Devotions, sacred aphorisms, and religious table talk. Selected from . . . bishop Hall . . . by the Rev. J. W. Morris. London, 1867. 8°.

Pp. 378 seq. give parts of the Meditations, but without reference.

Copy: British Museum.

AND VOWS

NOTE ON THE EARLIER EDITIONS.

As the order of the five pieces, eventually printed together, differs considerably in the earlier copies, it is desirable to tabulate all the copies known.

	Trinity College, Cambridge.	British Museum.	Cambridge University.	Kewick Hall.	Bodleian Library.	C. Sayle.	British Museum.	Cambridge University.	British Museum.
A Meditations .	1606	1606	[1606]	1606	[1606]	1607 ²	1609	1616	1621 ⁴
B Arts of Divine	1606	1606	1606	1607 ³		1607 ²	1609		1621
C Holy Observations	1606		[1606?] ²	1607		1607	1609		1621
D Characters .									1621
E Characters .									1621
Millimetres .	120	120	126 ¹ / ₅		125	120		121	

¹ With folding plate.
² The title cut away, showing fragment of original woodcut compartment, but differing from any known copy. The title of 'Meditations and Vowes, 1606,' prefixed here.
³ The third edition.
⁴ The order does not change after this.

It is curious also that Bishop Hall should be the first English author to be translated into French. His 'Characters of Vertues and Vices,' having first appeared in England in 1608 was, it would seem, translated and published in French in the year 1610, perhaps by the Sieur de Tourval.¹ I have not, however, been fortunate enough to discover a copy. A second edition appeared in 1619, and a third in 1634. The 'Meditations and Vowes' were translated into French. The first edition I have not seen, but the second, printed in 1614 as 'Le Senèque resuscité,' appeared at Paris in duodecimo. If the attribution of the translation of the 'Characters' to De Tourval is doubtful, that of the 'Meditations' is more certain, for the royal patent is made out in his name. A copy of the second edition is in the University Library, Cambridge.²

¹ See J. J. Jusserand *Shakespeare en France*, pp. 94-95. I am indebted to my friend Mons. Alfred Barbeau, of the University of Caen, for drawing my attention to this passage.

² Hall's principal writings were translated into French by Th. Jaquemot, and published at Geneva from 1627 onwards.

An equally remarkable tribute to the popularity of these pieces is a translation of them made into Dutch verse by Jan Van Arnhem, Heer van Rosendal, and published in his 'Gedagten en Gedigten, geestelyke en zedelyke,' at Leyden, in 1707, in quarto. A copy of this extraordinary book is in the British Museum Library.

I should be wanting in honour and common courtesy if I did not express my gratitude to Mr. F. Jenkinson, who first drew my attention to the literary importance of this book; to Dr. Henry Jackson who supplied me with nearly all the classical references which will be found in the notes; to Mr. W. Aldis Wright for referring me to Howell for the notes on II. 69, and III. 64; to Professor F. Koestlin of Halle for the note on Luther; to Monsieur A. Barbeau already mentioned; to Mr. Madan and to Mr. E. Gordon Duff; to Mr. A. Hutchinson for the note on I. 79; and to Mr. C. G. Conolly for the note on I. 49. If this edition has any value it is owing to these gentlemen. C. E. S.

Cambridge, 31st August 1901.

VOTUM AUCTORIS

Quas ego non vano deprompsi è pectore leges,
 Quæque ego vota tuli pacis honesta meæ,
 Alme Deus (nec enim sine te vouisse iuuabit :
 Te sine nil facio, nil fugio sine te),
 Da placidè seruem, et præsta seruando quietem.
 Sic mihi certa salus, sic mihi sancta quies.

EPISTLE

I

I

THE FIRST CENTURIE

TO

THE RIGHT WORSHIPFVLL
 SIR ROBERT DRVRIE,

Knight, my singular good Patron :
 All increase of true Honour
 and vertue.

SIR, that I haue made these my homely
 Aphorismes publike, needes no other
 reason, but that though the world is furnished
 with other writings, euen to sacietie and
 surfeit ;¹ yet of those which reduce Christi-
 anitie to practice,² there is (at least) scarcitie
 enough : wherein (yet) I must needes con-
 fesse, I had some eye to my selfe. For,
 hauing after a sort vowed this austere course
 of iudgment and practice to my selfe, I
 thought it best to acquaint the world with

¹ Surfet A B C E. ² Practise A C. Practice B E.

I

it; that it may either witnesse my answerable proceeding, or checke me in my straying there-from. By which meanes, so manie men as I liue amongst, so many monitours I shal haue, which shall point mee to my own rules, and vpbraid me with my aberrations. Why I haue Dedicated them to your name, cannot be strange to any, that knowes you my Patron, and mee your Pastor. The regard of which bond, easily drew me on to consider, that whereas my bodie, which was euer weake, began of late to languish more; it would not be inexpedient (at the worst) to leaue behind me this little monument of that great respect, which I deseruedly beare you. And if it shall please God to reprieue me, vntill a longer day; yet it shall not repent mee, to haue sent this vnworthie scrowle, to waite vpon you in your necessarie absence; neither shall it be, I hope bootelesse for you, to adioyne these my meane speculations vnto those grounds of vertue, you haue so happily laid, to which if they shall adde but one scruple, it shall bee to mee sufficient ioy, contentment, recompence. From your Halsted. Decemb. 4.

Your Worships
humbly deuoted,
IOS. HALL.

I

MEDITATIONS and VOWES

Divine and Morall

THE FIRST CENTURIE

I

IN Meditation, those which begin Heauenly thoughts, and prosecute them not, are like those which kindle a fire vnder greene Wood,¹ and leaue it so soone as it but begins to flame; leeing² the hope of a good beginning; for want of seconding it with a sutable³ proceeding: When I set my selfe to meditate, I will not giue ouer, till I come to an Issue. It hath beene said by some, that the beginning is as much as the midst; yea, more then all: but I say, the ending is more then the beginning.

¹ Greenwood B.² Losing A B C. Leeing E.³ Sutable A B.

I

II

THERE is nothing (but Man) that respecteth Greatnesse: Not God; not Death; not Iudgement. Not God: hee is no acceptor of persons. Not Nature: wee see the Sonnes of Princes borne as naked as the poorest: and the poorest Child as faire, well-fauoured, strong, wittie, as the Heire of Nobles. Not Disease, Death, Iudgement: they sicken alike, die alike, fare alike after death. There is nothing (besides naturall men) of whom Goodnesse is not respected. I will honour Greatnesse in others: but for my selfe, I will esteeme a dram¹ of Goodnesse worth a whole world of Greatnesse.

III

AS there is a foolish Wisedome, so there is a wise Ignorance; in not prying into Gods Arke; not inquiring into things not reuealed. I would faine know all that I need, and all that I may: I leaue Gods secrets to himselfe. It is happie for me, that God makes me of his Court, though not of his Counsell.²

¹ Dragme A B C. Dram E.

² Counsell A E. Councell B C.

I

IIII

AS there is no vacutie in Nature, no more is there Spiritually. Euery Vessell is full; if not of Liquor, yet of Ayre: so is the Heart of Man; though (by nature) it is emptie of Grace, yet it is full of Hypocrisie and Iniquity. Now, as it is filled with Grace, so it is emptie of his euill qualities; as in a Vessell, so much Water as goes in, so much Ayre goes out: but Mans Heart is a narrow-mouthed Vessell, and receiues Grace but by drops; and therefore takes a long time to emptie, and fill. Now, as there be differences in degrees, and one Heart¹ is neerer to fullnesse then another: so the best Vessell is not quite full while it is in the Body, because there are still remainders of corruption. I will neyther be content with that measure of Grace I haue, nor impatient of Gods delay; but euery day I will endeouour² to haue one drop added to the rest: so my last day shall fill vp my Vessell to the brim.

V

SATAN would seeme to be mannerly, and reasonable; making as if he would³ be content with one halfe of the Heart, whereas

¹ Hart A B C.

² Indeuour A B. Endeour C.

³ Wold A B C. Would E.

I

God challengeth all, or none: as (indeede) he hath most reason to clayme all, that made all. But this is nothing but a craftie fetch of Satan; for he knowes, that if hee haue any part, God will haue none: so, the whole falleth to his share alone. My heart (when it is both whole, and at the best) is but a strait and vnworthy lodging for God: if it were bigger and better, I would reserue it all for him. Satan may looke in at my doores, by a temptation: but he shall not haue so much as one Chamber-roome set apart for him to sojourne in.

VI

I SEE, that in naturall motions, the neerer any thing comes to his end, the swifter it moueth. I haue seene great Riuers, which at their first rising out of some Hills side, might be couered with a Bushell; which, after many miles, fill a very broad Channell, and drawing neere to the Sea, doe euen make a little Sea in their owne Bankes: So the Winde, at the first, rising as a little vapour from the Crannies of the Earth, and passing forward about the Earth, the further it goes, the more blustering and violent it waxeth. A Christians motion (after hee is

I

regenerate) is made naturall to God-ward: and therefore, the neerer he comes to Heauen, the more zealous hee is. A good man must not be like Ezechias Sunne, that went backward, nor like Ioshuahs Sunne, that stood still, but Dauids Sunne, that (like a Bride-groome) comes out of his Chamber, and as a Champion reioyceth to runne his Race: onely herein is the difference, that when hee comes to his High-noone, hee declineth not. How-euer (therefore) the Minde (in her naturall faculties) followes the temperature of the Body, yet in these supernaturall things shee quite crosses it. For with the coldest complection of Age, is ioyned with those that are truly religious, the feruentest zeale and affection to good things: which is therefore the more reuerenced, and better acknowledged, because it cannot be ascribed to the hot spirits of youth. The Deuill¹ himselfe deuised that old slander of early holinesse; 'A yong Saint an old Deuill.' Sometimes young Deuils haue prooued old Saints; neuer the contrary: but true Saints in youth, doe alwayes proue Angels in their age. I will striue to be euer good: but if I should not finde my selfe best at last, I should feare I was neuer good at all.

¹ Diuel A. Diuell B C E.

Ps. xix. 5.

VII

CONSENT hearteneth sinne; which a little dislike would haue daunted at first. As we say, There would be no Theeues, if no Receiuers: so would there not be so many open mouthes to detract and slander, if there were not so many open eares to entertaine them. If I cannot stop another mans mouth from speaking ill, I will eyther open mymouth to reprove it, or else I will stop mine eares from hearing it; and let him see in my face, that he hath no roome in my heart.

VIII

I HAUE oft wondred how Fishes can re-tayne their fresh taste, and yet liue in salt waters; since I see that euery other thing participates of the nature of the place wherein it abides. So, the Waters, passing through the Channels of the Earth, varie their sauour with the veynes of Soyle, through which they slide. So, brute creatures, transported from one Region to another, alter their former quality, and degenerate by little and little. The like danger haue I seene in the manners of men, conuersing with euill companions in corrupt places: For, besides that it blemisheth our reputation, and makes vs thought ill,

though we be good; it breedes in vs an insensible declination to ill, and workes in vs, if not an approbation, yet a lesse dislike of those sinnes, to which our eares and eyes are so continually inured. I may haue a bad acquaintance, I will neuer haue a wicked companion.

IX

EXPECTATION, in a weake mind, makes an euill, greater; and a good, lesse: but in a resolued minde, it digests an euill, before it come; and makes a future good, long before present. I will expect the worst, because it may come; the best, because I know it will come.

X

SOME promise what they cannot doe, as Satan to Christ; some, what they could, but meane not to doe, as the sonnes of Iacob to the Sechemites; some, what they meant for the time, and after retrait, as Laban to Iacob; some, what they doe also giue, but vnwillingly, as Herod; some, what they willingly giue, and after repent them, as Ioshua to the Gibeonites: So great distrust is there in man, whether from his impotence, or faithlesnesse; as in other things, so in

I

this, I see God is not like Man: but in what-euer hee promises, hee approoves himselfe most faithfull, both in his abilitie and performances. I will therefore euer trust God on his bare word; euen with hope besides hope, aboue hope, against hope: and onwards I will relye on him for small matters of this life: for how shall I hope to trust him in impossibilities, if I may not in likelihoods? How shall I depend on him, for raying my Body from dust, and sauing my Soule, if I mistrust him for a Crust of Bread, towards my preservation?

XI

IF the World would make mee his Minion, hee could giue mee but what hee hath. And what hath hee to giue, but a smoake¹ of Honour, a shadow of Riches, a sound of Pleasures, a blast of Fame? which when I haue had in the best measure, I may bee worse; I cannot bee better: I can liue no whit longer, no whit merrier, no whit happier. If hee professe to hate mee, what can hee doe, but disgrace mee in my Name, impouerish mee in my Estate, afflict mee in my Body? in all which it is easie, not to bee euer the more miserable. I haue beene too long beguiled with the vaine semblances of it: Now henceforth, accounting my selfe

¹ A B C E.

I

borne to a better World, I will in an holy loftinesse beare my selfe as one too good to be enamoured of the best Pleasures, to be daunted with the greatest miseries of this life.

XII

I SEE there is no man so happy, as to haue all things; and no man so miserable, as not to haue some. Why should I looke for a better condition, then all others? If I haue somewhat, and that of the best things, I will in thankfulness enjoy them, and want the rest with contentment.

XIII

CONSTRAINT makes an easie thing toyle-some; whereas, again, Loue makes the greatest toyle pleasant. How many miles doe we ride and runne, to see one silly Beast follow another, with pleasure? which if wee were commanded to measure, vpon the charge of a Superiour, wee should complayne of wearinesse. I see the folly of the most men, that make their liues miserable, and their actions tedious, for want of loue to that they must doe: I will first labour to settle in my heart a good affection to heauenly things; so, Lord, thy yoake shall be easie, and thy burthen light.

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XIIII

I AM a stranger euen at home: therefore,
if the Dogs of the World barke at me,
I neyther care, nor wonder.

XV

IT is the greatest madnesse in the World,
to be an Hypocrite in religious profession.
Men hate thee, because thou art a Christian,
so much as in appearance: God hates thee
double, because thou art but in appearance:
so, while thou hast the hatred of both, thou
hast no comfort in thy selfe. Yet if thou wilt
not be good, as thou seemest, I hold it better
to seeme ill as thou art. An open wicked
man doth much hurt with notorious sinnes:
but an Hypocrite doth at last more shame
goodnesse by seeming good. I had rather
be an open wicked man, then an Hypocrite:
but I had rather be no man, then either of
them.

XVI

WHEN I cast downe mine eyes vpon my
Wants, vpon my Sinnes, vpon my
Miseries; me thinkes no man should be

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worse, no man so ill as I: my meanes so
many, so forceable,¹ and almost violent; my
progresse so small, and insensible; my cor-
ruptions so strong; my infirmities so frequent,
and remedlesse; my bodie so vnanswerable²
to my minde. But when I looke vp to the
Blessings that God³ hath enriched me with-
all, me thinkes I should soone be induced to
thinke none more happy then my selfe. God
is my Friend, and my Father: the World not
my Master, but my Slaue. I haue Friends
not many; but so tryed, that I dare trust
them: An Estate not superfluous, nor needie;
yet neerer to defect, then abundance: A
Calling, if despised of men, yet honourable
with God: a Body not so strong, as to admit
Securitie (but often checking me in occasion
of Pleasure) nor yet so weak, as to afflict me
continually: A Minde not so furnished with
knowledge, that I may boast of it; nor yet
so naked, that I should despayre of obtayn-
ing it: My Miseries afford me ioy, mine
Enemies aduantage, my Account is cast vp
for another World. And if thou thinke I
haue sayd too much good of my selfe, eyther
I am thus, or I would be.

¹ Forceable A B C E. Forcible H.

² Unanswerable A B C.

³ GOD A B C E.

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XVII

THE Worldlings life is (of all other) most discomfortable. For, that which is his God, doth not alway fauour him; that which should be, neuer.

XVIII

THERE are three Messengers of Death; Casualtie, Sicknesse, Age. The two first are doubtfull, since many haue recouered them both: the last is certaine. The two first are sudden; the last leysurely, and deliberate. As for all Men, vpon so many Summons, so especially for an old Man, it is a shame to be vnprepared for death: for where other see they may die, he sees he must die. I was long agoe old enough to die: but if I liue till Age, I will thinke my selfe too old to liue longer.

XIX

I WILL not care what I haue; whether much, or little: If little, my account shall be the lesse; if more, I shall doe the more good, and receiue the more glorie.

I

XX

I CARE not for any Companion, but such as may teach mee somewhat, or learne somewhat of mee. Both these shall much pleasure mee; (one as an Agent, the other as a Subiect to worke vpon) neyther know I, whether more. For though it be an excellent thing to learne; yet I learne, but to teach others.

XXI

IF Earth (that is prouided for Mortalitie, and is possessed by the Makers Enemies) haue so much pleasure in it, that Worldlings thinke it worth¹ the account of their Heauen; such a Sunne to enlighten it, such an Heauen to wall it about, such sweet Fruits and Flowersto adorne it, such variety of Creatures, for the commodious vse of it: What must Heauen needs be, that is prouided for God himselfe, and his friends? How can it be lesse in worth, then God is aboue his Creatures, and Gods Friends better then his Enemies? I will not onely bee content, but desirous, to be dissolued.

¹ Woorth B C.

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XXII

IT is commonly seene, that Boldnesse puts men forth before their time, before their abilitie: Wherein wee haue seene many, that (like Lapwings, and Partridges) haue run away with some part of their shell on their heads. Whence it followes, that as they began boldly, so they proceede vnprofitably, and conclude not without shame. I would rather be haled by force of others to great Duties, then rush vpon them vnbidden. It were better a man should want worke, then that great workes should want a man answerable to their weight.

XXIII

I WILL vse my Friends, as Moses did his Rodde: While it was a Rodde, he held it familiarly in his hand; when once a Serpent, hee ranne away from it.

XXIV

I HAUE seldome seene much Ostentation and much Learning met together. The Sunne, rising and declining, makes long shadows: at Mid-day, when hee is at highest, none at all. Besides that, Skill when it is

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too much showne, loseth the grace; as fresh coloured Wares, if they be often opened, lose their brightnesse, and are soyled with much handling. I had rather applaud my selfe, for hauing much that I shew not; then that others should applaud mee, for shewing more then I haue.

XXV

AN ambitious man is the greatest Enemy to himselfe of any in the World besides. For he still torments himselfe with Hopes and Desires, and Cares: which hee might auoid, if hee would remit of the height of his thoughts, and liue quietly. My onely¹ ambition shall be, to rest in Gods fauour on Earth, and to be a Saint in Heauen.

XXVI

THERE was neuer good thing easily come by. The Heathen man could say, God sells Knowledge for Sweat: and so he doth Honour, for Ieopardie. Neuer any Man hath got eyther Wealth or Learning, with ease. Therefore, the greatest good must needes be most difficult. How shall I hope to get Christ, if I take no paines for him? And if in

¹ A B C E F.

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all other things the difficultie of obtayning whets the minde so much the more to seeke; why should it in this alone daunt me? I will not care what I do, what I suffer, so I may winne Christ. If men can endure such cutting, such lancing, and searing¹ of their bodies, to protract a miserable life yet a while longer; what paine should I refuse for Eternity?

XXVII

IF I die, the World shall misse me but a little: I shall misse it lesse. Not it me; because it hath such store of better men: Not I it because it hath so much ill, and I shall haue so much happinesse.

XXVIII

TWO things make a man set by; Dignitie, and Desert. Amongst Fooles, the first without the second is sufficient: Amongst Wise men, the second without the first. Let me deserue well, though I be not aduanced. The Conscience of my worth shall cheare mee more in others contempt, then the approbation of others can comfort mee, against the secrete checke of my owne vnworthinesse.

¹ A B C E. Searching K.

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XXIX

THE best qualities do so cleaue to their subiects, that they cannot be communicated to others. For whereas Patrimonie and vulgar account of Honor follow the Bloud, in many Generations; Vertue is not traduced by propagation, nor Learning bequeathed by our Will, to our Heires; lest the Giuers should waxe proud, and the Receiuers negligent. I will account nothing mine owne, but what I haue gotten; nor that my owne, because it is more of gift then desert.

XXX

THEN onely is the Church most happie, when Truth and Peace kisse each other; and then miserable, when eyther of them balke the way, or when they meete and kisse not. For Truth without Peace, is turbulent; and Peace, without Truth, is secure Iniustice. Though I loue Peace well, yet I loue mayne Truths better. And though I loue all Truths well; yet I had rather conceale a smal Truth, then disturbe a common Peace.

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XXXI

AN indiscreete good action, is little better then a discreete mischief: For in this, the doer wrongs onely the Patient; but in that other, the wrong is done to the good action: for both it makes a good thing odious (as many good Tales are marred in telling) and besides, it preiudices a future opportunity. I will rather let passe a good gale of wind, and stay on the shore; then lanch forth, when I know the wind will be contrary.

XXXII

THE World teacheth me, that it is madnesse to leaue behind me those goods, that I may carry with me: Christianitie teacheth me, that what I charitably giue aliue, I carry with me dead: and experience teacheth mee, that what I leaue behind, I lose. I will carry that treasure with mee by giuing it, which the Worldling loseth by keeping it: so, while his Corps shall carry nothing but a winding Cloth to his Graue, I shall be richer vnder the Earth, then I was aboue it.

XXXIII

EVERY Worldling is an Hypocrite. For, while his face naturally lookes vpward to Heauen, his heart grouels beneath on the

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Earth: yet if I would admit of any discord in the inward and outward parts; I would haue an heart, that should looke vp to Heauen in an holy contemplation of the things aboue, and a countenance cast downe to the Earth, in humiliation. This onely dissimilitude is pleasing to God.

XXXIIII

THE Heart of Man is a short word, a small substance; scarce enough to giue a Kite one Meale: yet great in capacitie; yea, so infinite in desire, that the round Globe of the World cannot fill the three corners of it. When it desires more, and cries, Giue, giue; I will set it ouer to that infinite Good, where the more it hath, it may desire more, and see more to be desired. When it desires but what it needeth, my hands shall soone satisfie it: for, if eyther of them may containe it, when it is without the Body; much more may both of them fill it, while it is within.

XXXV

WITH Men it is a good Rule, To trye first, and then to trust: With God it is contrary; I will first trust him (as most wise, omnipotent, mercifull) and trie him afterwards. I know, it is as impossible for him to deceiue me, as not to be.

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XXXVI

AS Christ was both a Lambe and a Lion, so is every Christian; a Lambe, for patience in suffering, and innocence of life; a Lyon, for boldnesse in his innocencie. I would so order my courage and mildnesse, that I may be neyther Lyon-like in my conuersation; nor Sheepish, in the defence of a good cause.

XXXVII

THE godly sowe in teares, and reape in ioy. The Seedtime is commonly waterish, and lowring:¹ I will bee content with a wet Spring, so I may be sure of a cleare and ioyfull Haruest.

XXXVIII

EVERY man hath an Heauen, and an Hell: Earth is the wicked mans Heauen; his Hell is to come: on the contrarie, the godly haue their Hel vpon Earth; where they are vexed with Tentations, and Afflictions, by Satan and his Complices; their Heauen is aboue in endlesse happinesse: If it be ill with me on Earth, it is well my Torment is so short, and so easie; I will not be so couetous to hope for two Heauens.

¹ Lowring A. Lowring B C E.

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XXXIX

MAN, on his Death-bed, hath a double Prospect; which, in his life time, the interposition of Pleasure and Miseries debarred him from. The good man lookes vpward, and sees Heauen open with Stephen; and the glorious Angels, ready to carry vp his Soule: The wicked man lookes downward, and sees three terrible spectacles, Death, Iudgement, Hell, one beyond another; and all to be passed through by his Soule. I maruell not, that the godly haue beene so chearefull in death, that those Torments, whose very sight hath ouercome the beholders, haue seemed easie to them. I maruell not, that a wicked man is so loth to heare of death; so delected, when hee feeleth sicknesse; and so desperate, when hee feeleth the pangs of death; nor that euery Balaam would fayne die the death of the Righteous. Henceforth I will enuy none, but a good man; I will pitie nothing so much, as the prosperitie of the wicked.

XL

NOT to be afflicted, is a signe of weaknesse: For, therefore God imposeth no more on me, because hee sees I can beare no more. God will not make choise of a weake Champion. When I am stronger, I will looke

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for more: And when I sustayne more, it shall more comfort mee, that God findes mee strong: then it shall grieue mee, to be pressed with an heauie Affliction.

XLI

THAT the Wicked haue peace in themselves, is no wonder: they are as sure as Temptation can make them. No Prince makes Warre with his owne Subjects. The Godly are still Enemyes: Therefore, they must looke to be assaulted both by Stratagemes, and Violence. Nothing shall more ioy me, then my inward quietnesse. A iust Warre is a thousand times more happy, then an ill conditioned Peace.

XLII

GOODNESSE is so powerfull, that it can make things simply euill (namely, our Sinnes) good to vs: not good in nature, but good in the euent; good, when they are done, not good to be done. Sinne is so powerfull, that it can turne the holiest Ordinances of God into it selfe: But herein our Sinne goes beyond our Goodnesse, That Sinne defiles a Man, or action otherwise good; but all the Goodnesse of the World cannot iustifie one Sinne: as the holy Flesh

Hag. ii. 12.

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in the Skirt, makes not the Bread holy that toucheth it; but the vncleane, touching an holy thing, defileth it. I will loath euery euill for it¹ owne sake; I will doe good, but not trust to it.

XLIII

FOOLES measure good actions by the euent after they are done: Wise men before-hand, by iudgement, vpon the Rules of Reason and Faith. Let mee doe well: let God take charge of the successe. If it be well accepted, it is well: if not, my thanke is with God.

XLIIII

HE was neuer good man, that amends not: For, if he were good, he must needs desire to be better. Grace is so sweete, that who euer tastes of it, must needs long after more: And if he desire it, he will endeauour it; and if he doe but endeauour, God will crowne it with successe. Gods Family admitteth of no Dwarfes (which are vnthrining, and stand at a stay) but Men of Measures. What euer become of my Body, or my Estate, I will euer labour to finde somewhat added to the stature of my Soule.

¹ It B E.

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XLV

PRIDE is the most dangerous of all sinnes :

For, both it is most insinuatue (hauing crept into Heauen, and Paradise) and most dangerous where it is. For, where all other Tentations are about euill, this alone is conuersant onely about good things; and one dram of it poysons many measures of grace. I will not be more afraid of doing good things amisse, then of being proud, when I haue well performed them.

XLVI

NOT onely commission makes a sinne. A man is guiltie of all those sinnes he hateth not. If I cannot auoid all, yet I will hate all.

XLVII

PREIUDICE is so great an enemy to Truth, that it makes the minde vncapable of it. In matters of faith, I will first lay a sure ground, and then beleue, though I cannot argue; holding the conclusion, in spight of the premisses: but in other lesse matters, I will not so fore-stall my minde with resolution, as that I will not be willing

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to bee better informed. Neither will I say in my selfe; I will hold it, therefore it shall bee truth: but, This is truth; therefore I will hold it. I will not strue for victory; but for truth.

XLVIII

DRUNKENNES and Couetousnes doe much resemble one another. For the more a man drinks, the more hee thirsteth: and the more hee hath, still the more hee coueteth. And for their effects, besides other, both of them haue the power of transforming a man into a beast; and of all other Beasts, into a Swine. The former is euident to sense: The other, though more obscure, is no more questionable. The Couetous Man, in two things playnely resembleth a Swine: That hee euer rootes in the Earth, not so much as looking towards Heauen: That hee neuer doth good, till his Death. In desiring, my Rule shall bee Necessitie of Nature, or Estate: In hauing, I will account that my Good, which doth me good.

XLIX

I ACKNOWLEDGE no Master¹ of Requests in Heauen, but one; Christ my Mediator. I know I cannot bee so happie,

¹ Maister A B C E.

I as not to need him; nor so miserable, that hee should contemne mee. I will alwayes aske, and that of none but where I am sure to speede; but where there is so much store, that when I haue had the most, I shall leaue no lesse behind. Though numberlesse drops be in the Sea; yet if one be taken out of it, it hath so much the lesse, though insensibly: but God, because hee is infinite, can admit of no diminution. Therefore are men niggardly, because the more they giue, the lesse they haue: but thou, Lord, mayest giue what thou wilt, without abatement of thy store. Good Prayers neuer came weeping home: I am sure I shall receiue eyther what I aske, or what I should aske.

L

I SEE, that a fit Bootie, many times, makes a Theefe: and many would be proud, if they had but the common causes of their Neighbours. I account this none of the least fauours of God, That the World goes no better forward with mee: For, I feare, if my Estate were better to the World, it might bee worse to God. As it is an happie necessitie, that inforceth to good; so is that next happie, that hinders from euill.

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LI

IT is the basest loue of all others, that is for a benefit: For herein wee loue not another so much as our selues. Though there were no Heaven, O Lord, I would loue thee: Now there is one, I will esteeme it, I will desire it; yet still I will loue thee, for thy Goodnesse sake. Thy selfe is reward enough, though thou broughtest no more.

LII

I SEE men point the Field, and desperately ieopard their liues (as prodigall of their Bloud) in the reuenge of a disgracefull word against themselues; while they can bee content to heare God pulled out of Heauen with Blasphemie, and not feele so much as a rising of their Bloud. Which argues our cold loue to God, and our ouer-feruent affection to our selues. In mine owne Wrongs, I will hold patience laudable; but in Gods Iniuries, impious.

LIII

IT is an hard thing to speake well: but it is harder to bee well silent; so as it may bee free from Suspition of Affectation, or Sullenness, or Ignorance: Else, Loquacitie,

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and not Silence, would bee a note of Wisdom. Herein I will not care how little, but how well. Hee sayd well for this: Not that which is much, is well; but that which is well, is much.

LIII

THERE is nothing more odious, then fruitlesse old Age. Now (for that no Tree beares Fruit in Autumne, vnlesse it blossome in the Spring) to the end that my Age may be profitable, and laden with ripe Fruit; I will endeavour, that my youth may be studious, & flowred with the Blossomes of Learning & obseruation.

LV

REUENCE commonly hurts both the Offerer and Sufferer: as we see in the foolish Bee (though in all other things commendable, yet herein the patterne of fond Spightfulnesse) which in her anger inuenometh the Flesh, and loseth her Sting; and so liues a Drone euer after. I account it the onely Valour, To remit a Wrong; and will applaud it to my selfe, as right noble and Christian, That I might Hurt, and will not.

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LVI

HE that liues well, cannot chuse but die well. For if hee die suddenly, yet hee dyes not vnpreparedly: if by leysure, the conscience of his well-ledde life makes his death more comfortable. But it is seldome seene, that hee which liueth ill, dieth well: For the conscience of his former euils, his present paine, and the expectation and feare of greater, so take vp his heart, that he cannot seeke God. And now it is iust with God, not to be sought, or not to be found; because he sought to him in his life time, and was repulsed. Whereas, therefore, there are vsually two mayne Cares of good Men, To Liue well, and Die well; I will haue but this one, To liue well.

LVII

WITH God there is no Free man, but his Seruant; though in the Gallies: no Slaue, but the Sinner, though in a Pallace; none Noble, but the Vertuous; if neuer so basely descended: none Rich, but he that possesseth God; euen in Rags: none Wise, but he that is a Foole to himselfe and the World: none happy, but he whom the World

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pitties. Let me be Free, Noble, Rich, Wise,
Happy to God; I passe not what I am to the
World.

LVIII

WHEN the Mouth prayeth, Man heareth;
when the Heart, God heareth. Every
good Prayer knocketh at Heauen, for a
Blessing; but an importunate Prayer pierceth
it (though as hard as Brasse) and makes way
for it selfe into the Eares of the Almightye.
And as it ascends lightly vp, carried with the
wings of Faith; so it comes euer laden
downe againe, vpon our heads. In my
Prayers, my Thoughts shall not bee guided
by my Words; but my Words shall follow
my Thoughts.

LIX

IF that Seruant were condemned of euill,
that gaue God no more then his owne,
which hee had receiued; what shall become
of them that rob God of his owne? If God
gaine a little glory by me, I shall gayne more
by him: I will labour so to husband the
Stocke that God hath left in my hands, that
I may returne my Soule better then I receiued
it, and that hee may take it better then I
returne it.

I

LX

HEAUEN is compared to an hill: and
therefore is figur'd by Olympus, among
the Heathen; by mount Sion, in Gods Booke:
Hell, contrariwise, to a Pit. The ascent to
the one is hard, therefore; and the descent to
the other, easie and headlong: and so, as if
wee once begin to fall, the recouerie is most
difficult: and not one (of many) staves till hee
comes to the bottome. I will be content, to
pant, and blow, and sweate in climbing vp to
Heauen: as, contrarily, I will be warie of set-
ting the first step downward towards the Pit.
For, as there is a Iacobs Ladder into Heauen,
so there are blinde staires that goe winding
downe into death, whereof each makes way
for other. From the object is raised an ill
suggestion: Suggestion drawes on delight,
delight consent, consent indeuour, indeuour
practice, practice custome, custome excuse,
excuse defence, defence obstinacie, obstinacie
boasting of sinne, boasting a reprobate
sence. I will watch ouer my wayes: and do
thou, Lord, watch ouer mee, that I may auoid
the first degrees of sinne. And if those
ouertake my frailtie; yet keepe mee, that
presumptuous sinnes preuaile not ouer me.
Beginnings, are with more ease and saftie
declined, when we are free; than proceedings,
when we haue begun.

Ps. xix. 13.

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LXI

IT is fitter for youth, to learne than¹ teach; and for age, to teach than² learne: and yet fitter for an old man to learne, than to be ignorant. I know, I shall neuer know so much, that I cannot learne more, and I hope, I shall neuer liue so long, as till I be too old to learne.

LXII

INEUER loued those Salamanders that are neuer well, but when they are in the fire of contention. I will rather suffer a thousand wrongs, than offer one: I will suffer an hundredreth,³ rather than returne one: I will suffer many, erre I will complaine of one, and endeaour to right it by contending. I haue euer found, that to striue with my superiour, is furious; with my equall, doubtfull; with my inferiour, sordid and base; with any, ful of vnquietnes.

LXIII

THE praise⁴ of a good speech standeth in words and matter: Matter, which is as a faire and well featur'd body; Elegance of

¹ Then A B. Than C E. ² Then A B C. Than E.
³ A B C E. Hundred H. ⁴ Prayse B.

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words, which is as a neat and wel fashioned garment. Good matter, slubbred vp in rude and carelesse words, is made loathsome to the hearer; as a good bodie mishapen, with vnhandsome clothes. Elegancy, without soundnesse, is no better than a nice vanity. Although therefore the most Hearers are like Bees, that goe all to the flowers; neuer regarding the good Hearbes (that are of as wholesome vse, as the other of faire shew:) yet let my speech striue to bee profitable; plausible, as it happens: Better the Coat be mis-shapen, than the Body.

LXIII

ISEE, that as black and white colours to the eyes, so is the Vice and Vertue of others to the iudgement of men. Vice gathers the beames of the sight in one; that the eye may see it, and bee intent vpon it; Vertue scatters them abroad; and therefore hardly admits of a perfect apprehension. Whence it comes to passe, that (as Iudgement is according to Sense) wee doe so soone espie, and so earnestly censure a man for one vice; letting passe many laudable qualities vndiscerned, or at least, vnacknowledged. Yea, whereas euery man is once a foole, and doth that (perhaps) in one fit of his folly, which hee

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shall at leasure repent of (as Noah, in one houres drunkennes, vncouered those secrets, which were hid sixe hundred yeares before) the world is hereupon ready to call in question all his former integritie, and to exclude him from the hope of any future amendment. Since God hath giuen mee two eyes; the one shall bee busied about the present fault that I see, with a detesting commiseration; the other about the commendable qualities of the offender; not without an vnpartiall approbation of them. So shal I do God no wrong, in robbing him of the glory of his gifts, mixed with infirmities: nor yet, in the meane time, encourage Vice; while I doe distinctly reserue for it a due proportion of Hatred.

LXV

GOD is aboue Man; the brute Creatures vnder him; he set in the midst: Lest hee should be proud that he hath infinite Creatures vnder him; that one is infinite Degrees aboue him. I doe therefore owe awe vnto God, mercy to the inferior Creatures; knowing, that they are my Fellowes, in respect of Creation: whereas there is no proportion betwixt me and my Maker.

I

LXVI

ONE said, It is good to inure thy mouth to speake well; for good speech is many times drawne into the affection: But, I would feare, that speaking well, without feeling, were the next way to procure an habituall Hypocrisie. Let my good words follow good affections; not goe before them. I will therefore speake as I thinke: but withall, I will labour to thinke well; and then I know I cannot but speake well.

LXVII

WHEN I consider my soule; I could bee proud, to thinke of how diuine a nature and qualitie it is: but when I cast downe mine eyes to my Body (as the Swanne to her blacke legges) and see what loathsome matter issues from the Mouth, Nosthrils, Eares, Pores, and other Passages, and how most Carrion-like of all other Creatures it is after death; I am iustly ashamed to thinke, that so excellent a Ghest dwels but in a more cleanly dung-hill.

LXVIII

EVERY Worldling is a madde Man: For, besides that hee preferreth Profit and Pleasure to Vertue, the World to God, Earth

I to Heauen, Time to Eternitie; he pampers the Body, and starues the Soule. He feedes one Fowle an hundreth times, that it may feede him but once; and seekes all Lands and Seas for Dainties; not caring whether any, or what repast, he prouideth for his Soule. Hee cloathes the Body with all rich Ornaments, that it may be as faire without, as it is filthie within; whiles his Soule goes bare and naked, hauing not a Ragge of Knowledge to couer it. Yea, hee cares not to destroy his Soule, to please the Body; when, for the saluation of the Soule, he will not so much as hold the Body short of the least Pleasure. What is, if this be not, a reasonable kinde of Madnesse? Let mee enioy my Soule no longer, then I preferre it to my Body: Let mee haue a deformed, leane, crooked, vnhealthfull, neglected Body; so that I may finde my Soule sound, strong, well furnished, well disposed both for Earth and Heauen.

LXIX

ASA was sicke but of his feet, farre from the heart: yet, because he sought to the Physicians, not to God, he escaped not. Ezekiah was sicke to die: yet, because hee trusted to God, not to Physicians, hee was

I restored. Meanes, without God, cannot helpe; God, without meanes, can and often doth. I will vse good meanes; not rest in them.

LXX

A MANS best Monument is his vertuous Actions. Foolish is the hope of Immortalitie, and future Prayse, by the Cost of senselesse stone; when the Passenger shall onely say, 'Here lyes a faire Stone, and a filthy Carkasse.' That onely can report thee rich: but for other prayses, thy selfe must build thy Monument aliue, and write thy owne Epitaph in honest and honourable Actions. Which are so much more noble then the other, as liuing Men are better then dead Stones. Nay, I know not, if the other be not the way to worke a perpetuall succession of Infamie; whiles the censorious Reader, vpon occasion thereof, shall comment vpon thy bad Life: whereas, in this, euery mans heart is a Tombe, and euery mans tongue writeth an Epitaph vpon the well-behaued. Eyther I will procure mee such a Monument, to bee remembered by: or else it is better to bee inglorious, then¹ infamous.

¹ Than E.

I

LXXI

THE basest things are euer most plentiful.

Historie and Experience tell vs, that some kinde of Mouse breedeth 120 young ones in one Nest;¹ whereas the Lyon, or Elephant, beareth but one at once. I haue euer found, The least Wit yeeldeth the most Words. It is both the surest and wisest way, To Speake little, and Thinke more.

LXXII

AN euill Man is Clay to God: Waxe to the Deuill: God may stampe him into powder, or temper him anew; but none of his meanes can melt him. Contrariwise, a good Man is Gods Waxe, and Satans Clay: hee relents at euery Looke of God, but it is not stirred at any Temptation. I had rather bow then break, to God: but for Satan, or the World, I had rather be broken in pieces with their violence, than suffer my selfe to be bowed vnto their Obedience.

LXXIII

IT is an easie matter for a Man to be carelessse of himselfe; and yet much easier to be enamoured of himselfe. For, if he be a

¹ Neast A B C E.

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Christian; whiles hee contemneth the World perfectly, it is hard for him to reserue a competent measure of loue to himselfe: if a Worldling, it is not possible but hee must ouer-loue himselfe. I will strue for the meane of both; and so hate the World, that I may care for my selfe: and so care for my selfe, that I be not in loue with the World.

LXXIIII

I WILL hate Popularitie and Ostentation (as euer dangerous, but most of all, in Gods Businesse:) which who so affect, doe as ill Spokes-men; who, when they are sent to woe for God, speake for themselves. I know how dangerous it is, to haue God my Riual.

LXXV

EARTH affords no sound contentment. For, what is there vnder Heauen not troublesome, besides that which is called Pleasure? and that, in the end, I finde most irkesome of all other. My Soule shall euer looke vpward, for Ioy; and downeward, for Penitence.

I

LXXVI

GOD is euer with mee, euer before mee.

I know hee cannot but ouer-see me alwayes, though my eyes be held, that I see him not; yea, he is still within me, though I feele him not: neyther is there any moment, that I can liue without God. Why doe I not, therefore, alwayes liue with him? Why doe I not account all Houres lost, wherein I enioy him not?

LXXVII

THERE is no Man so happie as the Christian. When hee lookes vp vnto Heauen, hee thinks, That is my Home: the God that made it, and ownes it, is my Father: the Angels, more glorious in nature then my selfe, are my Attendants; mine Enemyes are my Vassals. Yea, those things which are the terriblest of all to the Wicked, are most pleasant to him. When hee heares God thunder aboue his head, hee thinks, This is the Voyce of my Father: When hee remembreth the Tribunall of the last Iudgement, he thinks, It is my Sauour that sits in it: When Death, he esteemes it but as the Angell set before Paradise, which with one blow admits him to eternall Ioy. And

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(which is most of all) nothing in Earth or Hell can make him miserable. There is nothing in the World worth¹ enuying, but a Christian.

LXXVIII

AS Man is a little World, so euery Christian is a little Church, within himselfe. As the Church, therefore, is sometimes in the Wane, through Persecution; other times in her full glory and brightnesse: So let mee expect my selfe sometimes drouping vnder Tentations, and sadly hanging downe the Head, for the want of the feeling of Gods presence; at other times carryed with the full sayle of a resolute assurance, to Heauen: Knowing, that as it is a Church, at the weakest stay; so shall I, in my greatest deiection, hold the Child of God.

LXXIX

TENTATIONS on the right hand are more perillous then those on the left; and destroy a thousand, to the others tenne: as the Sunne more vsually causeth the Traueller to cast off his Cloake, then the Winde. For those on the left hand miscarry Men but two wayes: to Distrust, and Denyall of God;

¹ Woorth A B C.

I more rare Sinnes: but the other, to all the rest, wherewith Mens Liues are so commonly defiled. The Spirit of Christians, is like the English leat; whereof wee reade, that it is fired with Water, quenched with Oyle. And these two, Prosperitie and Aduersitie, are like Heat and Cold: The one gathers the powers of the Soule together, and makes them able to resist, by vniting them: The other diffuses them; and, by such separation, makes them easier to conquer. I hold it therefore, as prayse-worthy with God, for a Man to contemne a profered Honour, or Pleasure, for Conscience sake; as, on the Racke, not to deny his Profession. When these are offered, I will not nibble at the Bait, that I be not taken with the Hooke.

LXXX

GOD is Lord of my Body also: and therefore challengeth, as well reuerent Gesture, as inward Deuotion. I will euer, in my Prayers, eyther stand as a Seruant, before my Master; or kneele, as a Subiect, to my Prince.

LXXXI

I HAUE not bin in others breasts; but, for my owne part, I neuer tasted of ought, that might deserue the name of pleasure.

I And if I could, yet a thousand pleasures cannot counteruaile one torment: because the one may bee exquisite; the other, not without composition. And, if not one torment, much lesse a thousand. And if not for a moment, much lesse for eternity. And if not the torment of a part, much lesse of the whole. For, if the paine but of a tooth bee so intolerable, what shall the racking of the whole body bee? And, if of the bodie, what shall that bee, which is primarily of the soule? If there be pleasures that I heare not of, I will be wary of buying them so ouer-deare.

LXXXII

AS hypocrisie is a common counterfeit of all vertues: so there is no speciall vertue, which is not (to the very life of it) seemingly resembled, by some speciall vice. So, deuotion is counterfaieted by superstition, good thrift, by niggardlinesse, charitie, with vaine-glorious pride. For, as charitie is bountious to the poore; so is vaine-glory to the wealthy, as charitie sustaines all, for truth; so pride, for a vaine praise: both of them make a man courteous and affable. So the substance of euery vertue is in the heart: which, since it hath not a window made into it, by the Creator of it (but is reserued vnder lock and key for his owne view) I will

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udge onely by appearance. I had rather wrong my selfe, by credulitie; than others, by vniust censures and suspicions.

LXXXIII

EVERY man hath a kingdome within himselfe: Reason, as the Princesse dwels in the highest and inwardest roome: the Senses are the Guard, and attends on the Court; without whose ayde, nothing is admitted into the Presence: The supreme faculties (as, will, memory, &c.) are the Peers. The out-ward parts, and inward affections are the Commons: Violent Passions are as Rebels, to disturbe the Common peace. I would not be a Stoicke, to haue no Passions: for that were to ouer-throw this inward gouernment God hath erected in mee; but a Christian, to order those I haue. And, for that I see, that as (in commotions) one mutinous person drawes on more; so in passions that one makes way for the extremitie of another (as, excesse of loue causeth excesse of griefe, vpon the losse of what we loued:) I will doe as wise Princes vse, to those they misdoubt for faction; so hold them downe, and keepe them bare, that their very impotencie and remisnesse shall afford me security.

I

LXXXIIII

I LOOKE vpon the things of this life, as an owner; as a stranger: As an owner, in their right, as a stranger in their vse. I see, that owning is but a conceit, beside vsing: I can vse (as I lawfully may) other mens commodities as my owne; walke in their woodes, looke on their faire houses, with as much pleasure as my owne; yet againe, I will vse my owne, as if it were anothers; knowing that though I hold them by right, yet it is onely by Tenure at will.

LXXXV

THERE is none like to Luthers three Maisters; Prayer, Tentation, Meditation. Tentation stirs vp holy meditation: meditation prepares to prayer: and prayer makes profit of Tentation; and fetcheth al diuine knowledge from Heauen. Of others, I may learne the Theorie of Diuinitie; of these onely, the practice. Other Maisters teach me, by rote, to speake Parrat-like of heauenly things; these alone, with feeling and vnderstanding.

I

LXXXVI

AFFECTATION is the greatest enemy both of doing well, and good acceptance of what is done. I hold it the part of a wise man, To endeavour rather that Fame may follow him, than goe before him.

LXXXVII

I SEE a number, which, with Shimei, whiles they seeke their seruant, which is riches, lose their soules: No worldly thing shall drawe mee without the Gates within which God hath confined me.

LXXXVIII

IT is a hard thing for a man to finde wearinesse in pleasure, while it lasteth; or contentment in paine, while he is vnder it. After both (indeed) it is easie: yet both of these must bee found in both; or else we shall be drunken with pleasures, and overwhelmed with sorrow. As those, therefore, which should eat some dish, ouer-deliciously sweet, doe allay it with tart-sauce; that they may not be cloy'd: and those that are to receiue bitter pills (that they may not be

I

annoyed with their vnpleasing taste) rowle¹ them in sugar: So, in all pleasures, it is best to labour, not how to make them most delightfull; but how to moderate them from excesse: and in all sorrowes, so to settle our hearts in true grounds of comfort, that we may not care so much for being bemoaned of others, as how to be most contented in our selues.

LXXXIX

IN Wayes, wee see Trauellers chuse not the fairest and greenest, if it be eyther crosse or contrary; but the neerest, though myrie and vneuen: so, in Opinions, let me follow not the plausiblest, but the truest, though more perplexed.

XC

CHRISTIAN society is like a bundle of Sticks layd together, whereof one kindles another. Solitary men haue fewest prouocations to euill; but againe, fewest incitations to good. So much, as doing good is better then not doing euill, wil I account Christian good fellowship better, then an Eremitish and Melancholike solitarinesse.

¹ Roule A B. Rowle C E.

I

XCI

I HAD rather confesse my Ignorance, then falsely professe Knowledge. It is no shame not to know all things; but it is a iust shame to ouer-reach in any thing.

XCII

SUDDEN Extremitie is a notable tryall of Faith, or any other disposition of the Soule. For, as in sudden feare, the Bloud gathers to the Heart, for guarding of that part which is principall: so the powers of the Soule combine themselues in a hard Exigent, that they may bee easily iudged of. The faithfull (more suddenly then any Casualtie) can lift vp his Heart to his stay in Heauen: Whereas the worldling stands amazed, and distraught with the euill, because he hath no Refuge to flye vnto. For, not being acquainted with God in his peace; how should he but haue him to seeke in his extremitie? When therefore some sudden Stitch girds mee in the side, like to be the Messenger of Death; or when the Sword of my Enemy, in an vnexpected Assault, threatens my Body; I will seriously note how I am affected: So, the suddenest Euill, as it shall not come vnlooked for, shall not goe away

I

vnthought of. If I finde my selfe couragious and heavenly minded; I will reioyce in the Truth of Gods grace in mee: Knowing, that one dramme of tryed Faith is worth a whole pound of Speculatiue; and that, which once stood by me, will neuer fayle me. If dejected, and heartlesse, herein I will acknowledge cause of Humiliation; and, with all care and earnestnesse, seeke to store my selfe against the dangers¹ following.

XCIII

THE Rules of Ciuill Policie may well be applyed to the Minde. As then for a Prince, that hee may haue good successe against eyther Rebels or forraïne Enemies, it is a sure Axiome, Diuide and rule; but when hee is once seated in the Throne, ouer loyall Subjects, Unite and rule. So, in the Regiment of the Soule, there must be variance set in the Iudgement, and the Conscience and Affections; that, that which is amisse, may be subdued: but, when all parts are brought in order, it is the onely course to maintaine their peace; that, all seeking to establish and helpe each other, the whole may prosper. Alwayes to be at Warre, is desperate;

¹ Daungers A B C.

I

alwayes at Peace, secure, and ouer-Epicurelike. I doe account a secure Peace, a iust occasion of this ciuill dissention in my selfe; and a true Christian Peace, the end of all my secret Warres: which when I haue atchieued, I shall raigne with comfort; and neuer will be quiet, till I haue atchieued it.

XCIII

I BROUGHT Sinne enough with me into the World, to repent of, all my life; though I should neuer actually sinne; and sinne enough actually euery day, to sorrow for, though I had brought none with me into the World: but, laying both together, my time is rather too short for my Repentance. It were madnesse in me, to spend my short life in iollitie and pleasure, whereof I haue so small occasion; and neglect the oportunitie of my so iust Sorrow: especially, since before I came into the World, I sinned; after I am gone out of the World, the contagion of my sinne past, shall adde to the guilt of it; yet, in both these states, I am vncapable of Repentance. I will doe that while I may; which, when I haue neglected, is vnre-couerable.

I

XCV

AMBITION is torment enough for an Enemy: For, it affords¹ as much discontentment in enioying, as in want; making Men like poysoned Rats: which, when they haue tasted their bane, cannot rest till they drinke; and then can much lesse rest, till their death. It is better for me to liue in the Wise mans² Stockes, in a contented want; then in a fooles Paradise, to vex my selfe with wilfull vnquietnesse.

XCVI

IT is vnpossible,³ but a conceited Man must bee a Foole: For, that ouer-weening opinion hee hath of himselfe, excludes all oportunitie of purchasing knowledge. Let a Vessell be once full of neuer so base Liquor, it will not giue roome to the costlyest, but spills beside whatsoeuer is infused. The proud Man, though he be emptie of good substance, yet is full of Conceit. Many Men had prooued wise, if they had not so thought themselues. I am emptie enough, to receiue Knowledge enough. Let mee

¹ Affordes A. Affoords B C E.

² Mens A B C.

³ Not possible A B C.

I

thinke my selfe but so bare as I am; and more I neede not. O Lord, doe thou teach me how little, how nothing I haue; and giue me no more, then I know I want.

XCVII

EVERY Man hath his Turne of Sorrow; whereby (some more, some lesse) all Men are in their times miserable. I neuer yet could meete with the Man that complained not of somewhat. Before Sorrow come, I will prepare for it: when it is come, I will welcome it: when it goes, I will take but halfe a farewell of it; as still expecting his returne.

XCVIII

THERE be three things that follow an Iniury, so farre as it concerneth our selues; (for, as the Offence toucheth God, it is aboue our reach;) Reuenge, Censure, Satisfaction: which must be remitted of the mercifull Man. Yet not all at all times: but Reuenge alwayes, leauing it to him that can, and will doe it; Censure oftentimes; Satisfaction sometimes. He that deceiues me oft, though I must forgiue him, yet Charitie bindes mee not, not to censure him for vntrustie; and hee that hath endammaged

I

mee much, cannot plead breach of Charitie, in my seeking his restitution. I will so remit Wrongs, as I may not encourage others to offer them; and so retayne them, as I may not induce God to retayne mine to him.

XCIX

GARMENTS that haue once one rent in them, are subiect to be torne on euery Nayle, and euery Bryer; and Glasses, that are once crackt, are soone broken: such is a Mans good Name, once tainted with iust reproch. Next to the approbation of God, and the testimonie of mine owne Conscience, I will seeke for a good reputation with Men: not by close cariage concealing faults, that they may not be knowne, to my shame; but auoiding all Vices, that I may not deserue it. The efficacie of the Agent, is in the Patient well disposed. It is hard for me euer to doe good, vnlesse I be reputed good.

C

MANY vegetable and many brute Creatures exceede Man in length of age. Which hath opened the mouthes of Heathen Philosophers, to accuse Nature, as a Step-mother to Man; who hath giuen him the least time to liue, that onely could make vse of his time,

I

in getting knowledge. But herein Religion doth most magnifie God, in his Wisedome and Iustice: teaching vs, that other Creatures liue long, and perish to nothing; onely Man recompenses the shortnesse of his life, with eternitie after it: that the sooner he dies well, the sooner he comes to perfection of knowledge; which he might in vaine seeke belowe: the sooner he dies ill, the lesse hurt hee doth with his knowledge. There is great reason then why Man should liue long; greater, why hee should die early. I will neuer blame God, for making me too soone happie: for changing my Ignorance, for Knowledge; my Corruption, for Immortalitie; my Infirmities, for Perfection: Come Lord Iesus, come quickly.¹

¹ Quickly A. Quickly B C E.

FINIS

II

THE SECOND CENTURIE

TO THE RIGHT VERTVOVS AND
WORSHIPFULL LADY

THE LADY DRVRY

all increase of Grace

MADAM, I know your Christian ingenuitie such, that you will not grudge others the communication of this your priuate right: which yet I durst not haue presumed to aduenture, if I feared that either the benefit of it would be lesse, or the acceptation. Now it shall be no lesse yours: onely it shall be more knowne to bee yours. Vouchsafe therefore to take part with your worthy Husband, of these my simple Meditations. And if your long and gracious experience haue written you a larger volume of wholesome Lawes, and better informed you by precepts fetcht from your owne feeling, then I can hope for, by my bare speculation:

II

Yet where these my not vnlikely rules shall accord with yours, let your redoubled assent allow them, and they confirme it. I made them not for the Eye; but for the Heart; Neither doe I commend them to your reading, but your practice: wherein also it shall not bee enough that you are a meere and ordinarie agent, but that you be patterne propounded vnto others imitation. So shall your vertuous and holy progresse, besides your owne peace and happinesse, bee my crowne; and reioycing, in the day of common appearance. Halsted. Decem. 4.

Your L. humbly
deuoted,
IOSEPH HALL.

II

MEDITATIONS and VOWES

Divine and Morall

THE SECOND CENTURIE

I

A MAN, vnder Gods afflictions, is like a Bird in a Net; the more he striues, the more hee is intangled. Gods decree cannot bee eluded with impatience. What I cannot auoide, I will learne to beare.

II

I FIND that all worldly things require a long labour in getting, and afford a short pleasure, in enioying them. I will not care much, for what I haue; nothing, for what I haue not.

II

III

I SEE naturall bodies forsake their own place and condition; for the preservation of the whole: but, of all other creatures, man; and of all other men, Christians haue the least interest in themselves. I will liue, as giuen to others, lent only, to my selfe.

IIII

THAT which is said of the Elephant, that, being guilty of his deformitie, he cannot abide to looke on his owne face in the water (but seekes for troubled and muddie channels) wee see well moralized, in men of euill conscience, who knowe their soules are so filthy, that they dare not so much as viewe them; but shift off all checks of their former iniquity, with vaine excuses of good fellowship. Whence it is, that every small reprehension so galls them: because it calles the eyes of the soule home to it selfe, and makes them see a glimpse of what they would not. So haue I seene a foolish and timorous Patient, which knowing his wound very deepe, would not endure the Chirurgion to search it: whereon what can ensue, but a festering of the part, and a danger of the whole bodie? So I haue seene many prodigall wasters

II

runne so farre in bookes, that they cannot abide to heare of reckoning. It hath beene an old and true Prouerbe, Oft and euen reckonings make long friends: I will oft¹ summe vp my estate, with God; that I may know what I haue to expect, and answer for. Neither shall my score run on so long with God, that I shall not know my debts, or feare an Audit, or despayre of payment.

V

I ACCOUNT this body, nothing, but a close prison to my soule; and the earth a larger prison to my body. I may not breake prison, till I bee loosed by death: but I will leaue it, not vnwillingly, when I am loosed.

VI

THE common feares of the World are causelesse, and ill placed. No man feares to doe ill: every man to suffer ill: wherein if wee consider it well, wee shall finde that wee feare our best friends. For my part, I haue learned more of God and of my selfe, in one weeks extremitie, then all my whole lifes prosperitie had taught mee afore. And, in reason and common experience, prosperitie vsually makes vs forget our

¹ Ought G.

II

death: aduersitie, on the other side, makes vs neglect our life. Now (if we measure both of these, by their effects) forgetfulnesse of death makes vs secure: neglect of this life makes vs carefull of a better. So much therefore as neglect of life is better than forgetfulnesse of death; and watchfullnesse better than securitie: so much more beneficiall will I esteeme aduersitie, then prosperitie.

VII

EVEN grieve it selfe is pleasant to the remembrance, when it is once past, as ioy is, whiles it is present. I will not therefore in my conceit, make any so great difference betwixt ioy and grieve; sith grieve past is ioyfull; and long expectation of ioy is grievous.

VIII

EVERY sicknesse is a little death. I will bee content to die oft; that I may die once well.

IX

OFT times those things which haue beene sweet in opinion haue proued bitter in experience. I will therefore euer suspend my resolute iudgement, vntill the tryall and euent: in the meane while I shall feare the worst, and hope the best.

II

X

IN all Diuine and morall good things, I would faine keepe that I haue, and get that I want. I doe not more loath all other couetousnesse, then I affect this. In all these things alone, I professe neuer to haue enough. If I may increase them, therefore, either by labouring, or begging, or vsurie, I shall leaue no meanes vnattempted.

XI

SOME Children are of that nature, that they are neuer well, but while the Rod is ouer them: such am I to God; Let him beate me, so he amend me: Let him take all away from me, so he giue mee himselfe.

XII

THERE must not bee one vniforme proceeding with all men, in reprehension: but that must varie according to the disposition of the reprov'd. I haue seene some men as thornes, which, easily touched, hurt not; but if hard and vnwarily, fetch blood of the hand: Others as Nettles, which if they be nicely handled, sting and pricke; but if hard and roughly pressed, are pulled vp without

II

harne. Before I take anie man in hand, I will knowe whether hee be a Thorne, or a Nettle.

XIII

I WILL account no sinne little; since their is not the least, but workes out the death of the soule. It is all one, whether I bee drowned in the ebber shore, or in the midst of the deepe Sea.

XIII

IT is a base thing, to get goods, to keepe them. I see that God (which onely is infinitely rich) holdeth nothing in his owne hands; but giues all to his creatures. But, if we will needes lay vp; where should wee rather repose it, than in Christs treasure? The poore mans hand is the treasure of Christ. All my superfluitie shall bee there hoorded vp: where I know it shall bee safely kept, and surely returned me.

XV

THE Schoole of God, and Nature, require two contrarie manners of proceeding. In the Schoole of Nature, we must conceiue, and then beleue: in the Schoole of God, we must first beleue; and then we shall con-

II

ceiue. Hee, that beleuees no more than he conceiues, can neuer be a Christian; nor hee a Philosopher, that assents without reason. In Natures Schoole, wee are taught to bolt out the Truth, by Logically discourse: God cannot endure a Logician. In his Schoole, hee is the best Scholler, that reasons least, and assents most. In Diuine things, what I may, I will conceiue: the rest I will beleue and admire. Not a curious head, but a credulous and plaine heart, is accepted of God.

XVI

NO worldly pleasure hath anie absolute delight in it; but as a Bee, hauing Honie in the mouth, hath a sting in the tayle. Why am I so foolish, to rest my heart vpon any of them? And not rather labour to aspire to that one absolute good, in whome is nothing sauoring of griefe; nothing wanting to perfect happinesse.

XVII

A SHARPE reprooue I account better, than a smooth deceit. Therefore when my friend cheekes¹ mee, I will respect it with thankfulness: when others flatter me,

¹ Checkes A B E.

II

I will suspect it, and rest in my owne censure of my selfe, who should bee more priue (and lesse partiall) to my owne deservings.

XVIII

EXTREAMITIE distinguisheth friends: worldly pleasures, like Physicians, giue vs ouer when once wee lie a dying; and yet the Death-bed had most need of comforts: Christ Iesus standeth by his, in the pangs of Death, and after Death, at the barre of Iudgment, not leauing them either in their Bed or Graue. I will vse them therefore to my best aduantage; not trust them. But for thee, O my Lord, which in mercie and truth canst not faile me (whom I haue found euer faithfull and present in all extremities) Kill mee, yet will I trust in thee.

XIX

WEE haue heard of so many thousand generations passed, and wee haue seene so manie hundrethes die within our knowledge; that I wonder, any man can make account to liue, one day. I will dye dayly. It is not done before the time, which may bee done at all times.

II

XX

DESIRE oft times makes vs vnthankfull. For, who hopes for that hee hath not, vsually¹ forgets that which hee hath. I will not suffer my heart to roaue² after high or impossible hopes; lest I should, in the meane time, contemne present benefits.

XXI

IN hoping well, in being ill, and fearing worse, the life of man is wholly consumed. When I am ill, I will liue in hope of better; when well, in feare of worse: neither wil I, at any time, hope without feare; lest I should deceiue my selfe, with too much confidence (wherein euill shall bee so much more vnwel-come and intolerable, because I looked for good) nor, againe, feare without hope, lest I should be ouer-much dejected: nor doe either of them, without true contentation.

XXII

WHAT is man, to the whole earth? What is Earth to the Heauen? What is Heauen to his Maker? I will admire nothing in it selfe; but all things in God, and God in all things.

¹ Usual G.² Rove A. Roaue B C E.

XXIII

THERE be three vsuall causes of Ingratitude, vpon a benefit receiued; Enuie, Pride, Couetousnesse; Enuie, looking more at others benefites than our owne; Pride, looking more at our selues than the benefit; Couetousnesse, looking more at what wee would haue, than what wee haue. In good turnes, I will neither respect the giuer, nor my selfe, nor the Gift, nor others, but onely the intent and good will from whence it proceeded. So shall I requite others great pleasures, with equall good will, and accept of small fauours, with great thankfulness.

XXIIII

WHERAS the custome of the World is, to hate things present, to desire future, and magnifie what is past; I will contrarily esteeme that which is present best. For, both what is past, was once present; and what is future, will bee present: future things next, because they are present in hope; what is past, least of all, because it cannot bee present: Yet somewhat, because it was.

XXV

WEE pitie the folly of the Larke, which (while it playeth with the feather, and stoupeth¹ to the glasse) is caught in the Fowlers net: and yet cannot see our selues alike made fooles by Satan; who, deluding vs by the vaine feathers and glasses of the world, sodainely enwrappeth vs in his snares. Wee see not the nets indeede: it is too much that wee shall feele them, and that they are not so easily escaped after as before auoided. O Lord, keepe thou mine eyes from beholding vanity. And though mine eye see it, let not my heart stoope to it; but loath it a farre off. And if I stoope at any time, and be taken; Set thou my soule at liberty: that I may say, My soule is escaped, euen as a bird out of the snare of the Fowler; the snare is broken, and I am deliuered.

XXVI

IN suffering euill, to looke to secundarie causes, without respect to the highest, maketh impatience. For so wee bite at the stone, and neglect him that threw it. If wee take a blowe at our equall, wee returne it with vsury: if of a Prince, wee repine not. What

¹ Stoopeth A B. Stoupeth C E.

II

matter is it, if God kill me, whether hee doe it by an Ague, or by the hand of a Tyrant? Again, in expectation of good, to looke to the first cause, without care of the second, argues idlenesse, and causeth want. As we cannot helpe our selues, without God: so God will not ordinarily helpe vs, without our selues. In both, I will looke vp to God; without repining at the meanes in one, or trusting them in the other.

XXVII

IF my money were another mans, I could but keepe it: onely the expending shewes it my own. It is greater glorie, comfort, and gaine, to lay it out well than to keepe it safely. God hath made mee, not his treasurer; but his Steward.

XXVIII

AVGUSTINES friend. Nebridius, not vniustly hated a short answer, to a weightie and difficult question; because the disquisition of great truths requires time, and the determining is perilous: I will as much hate a tedious and farre fetched answer to a short and easie question. For, as that other wrongs the truth, so this the hearer.

II

XXIX

PERFORMANCE is a binder. I wil request no more fauour of any man than I must needs. I will rather choose to make an honest shift, than ouer-much enthrall my selfe, by being beholding.

XXX

THE World is a Stage: Euerie man an Actor; and playes his part here, either in a Comodie¹ or Tragedie. The good man is a Comedian; which (how euer hee begins) ends merrily: but the wicked man Acts a Tragedie; and therefore euer ends in horreur. Thou seest a wicked man vaunt himselfe on this Stage: stay till the last Act, and looke to his end (as Dauid did) and see, whether that bee peace. Thou wouldest make strange Tragedies, if thou wouldest haue but one Act. Who sees an Oxe, grazing in a fat and ranke pasture, and thinkes not that he is neere to the slaughter? Whereas the leane beast, that toyles vnder the yoke, is farre enough from the Shambles. The best wicked man cannot be so enuied in his first shewes, as he is pitiable in the conclusion.

¹ Comedie B. Comedy E.

XXXI

OF all objects of Beneficence, I will choose either an olde Man, or a Child; because these are most out of hope to requite. The one forgets a good turne: the other liues not to repay it.

XXXII

THAT, which Pythagoras said of Philosophers, is more true of Christians (for, Christianitie is nothing but a diuine and better Philosophie:) Three sorts of men come to the Market: buyers, sellers, lookers on. The two first are both busie, and carefully distracted about their Market: onely the third liue happily; vsing the world, as if they vsed it not.

XXXIII

THERE be three things, which of all other I wil neuer strue for; the Wall, the Way, the best Seate. If I deserue well, a lowe place cannot disparage mee so much, as I shall grace it: if not, the height of my place shall adde to my shame; whiles euery man shall condemne me of pride, matched with vnworthinesse.

XXXIIII

I SEE, there is not so much difference betwixt a man and a beast, as betwixt a Christian and a naturall man. For, whereas man liues but one life of reason, aboue the beast; a Christian liues foure liues, aboue a naturall man: The life of Inchoate regeneration, by grace; the perfect life of imputed righteousness; the life of glorie begun, in the separation of the Soule: the life of perfect glorie, in the societie of the bodie, with the Soule in full happinesse: The worst whereof is better by many degrees, than the best life of a naturall man. For, whereas the dignitie of the life is measured, by the cause of it (in which regard the life of the Plant is basest; because it is but from the iuice, arising from the roote, administred by the Earth: the life of the brute Creature better than it; becaues it is sensitiue: Of a man better than it; because reasonable) and the cause of this life, is the Spirit of God; so farre as the Spirit of God is aboue reason, so farre doth a Christian exceede a meere naturalist. I thanke God much that hee hath made me a man, but more that he hath made me a Christian: without which, I know not whether it had beene better for mee, to haue beene a beast, or not to haue beene.

II

XXXV

GREAT mens fauours, friends, promises,
and dead mens shooes, I will esteeme;
but not trust to.

XXXVI

IT is a fearefull thing to sinne; more fearefull
to delight in sin; yet worse than worst,
to boast of it. If therefore I cannot auoide
sinne; because I am a man: yet I will auoide
the delight, defence, and boasting of Sinne;
because I am a Christian.

XXXVII

THOSE things, which are most eagerly
desired, are most hardly both gotten,
and kept; God commonly crossing our
desires, in what we are ouerferuent. I will
therfore account all things as too good to
haue, so nothing too deare to lose.

XXXVIII

ATRUE friend is not borne euerie day. It
is best to bee courteous to all; entire
with few. So may wee perhaps haue lesse
cause of ioy: I am sure lesse occasion of
sorrow.

II

XXXIX

SECRECIES, as they are a burden to the
minde, ere they bee vttered: so are they
no lesse charge to the receiuer, when they are
vttered. I wil not long after more inward
secrets; lest I should procure doubt to my
selfe, and iealous feare to the discloser: But
as my mouth shall be shut with fidelity, not
to blab them; so my eare shall not bee too
open to receiue them.

XL

AS good Physicians, by one receipt, make
way for another: so is it the safest
course in practice; I will reueale a great
secret to none, but whome I haue found faith-
full in lesse.

XLI

I WILL enioy all things in God, and God in
all things; nothing in it selfe: So shall
my ioyes neither change, nor perish. For
howeuer the things themselues may alter, or
fade; yet hee, in whome they are mine, is
euer like himself; constant and euerlasting.

XLII

IF I would prouoke my selfe to contentation,
I will cast downe my eyes to my inferiours; and there see better men in worse condition: if to humility, I will cast them vp to my betters; and so much more delect my selfe to them, by how much more I see them thought worthy to be respected of others, and deserue better in themselues.

XLIII

TRUE vertue rests in the conscience of it selfe, either for reward, or censure. If, therefore, I know my selfe vpriight, false rumours shall not daunt me: if not answerable to the good report of my fauourers, I will my selfe find the first fault; that I may preuent the shame of others.

XLIIII

I WILL account Vertue the best riches, knowledge the next, riches the worst; and therefore will labour to be vertuous and learned, without condition: as for riches, if they fall in my way, I refuse them not; but if not, I desire them not.

XLV

AN honest word I account better, than a carelesse oath. I will say no thing but what I dare sweare, and will performe. It is a shame for a Christian, to abide his tongue a false Seruant, or his minde a loose Mistrresse.

XLVI

THERE is a iust and easie difference, to bee put betwixt a friend and an enimie; betwixt a familiar, and a friend: and much good vse to bee made of all: but, of all, with discretion: I will disclose my selfe no whit to my enimie, somewhat to my friend, wholly to no man; least I should be more others, than mine owne. Friendship is brittle stuffe. How know I, whether hee, that now loues me, may not hate me hereafter?

XLVII

NO man, but is an easie Iudge of his owne matters: and lookers on oftentimes see the more. I will therefore submit my selfe to others, in what I am reprobud: but, in what I am praised, only to my selfe.

XLVIII

I WILL not be so merry, as to forget God;
nor so sorrowfull, to forget my selfe.

XLIX

AS nothing makes so strong and mortall
hostilitie, as discord in Religions; so
nothing in the World vnites mens hearts so
firmely, as the bond of faith. For, whereas
there are three grounds of friendship, vertue,
pleasure, profit; and by all confessions, that
is the surest, which is vpon Vertue: it must
needs follow, that what is grounded on the
best, and most heauenly Vertue, must be
the fastest: which as it vnites man to God
so inseparably, that no tentations, no tor-
ments, not all the gates of Hell can seuer
him; so it vnites one Christian soule to
another so firmly, that no outward occur-
rences, no imperfections in the party loued,
can dissolue them. If I loue not the child
of God (for his owne sake, for his fathers
sake) more than my friend (for my com-
moditie, or my kinsman for blood) I neuer
receiued any sparke of true heauenly loue.

L

THE good dutie, that is deferred vpon a
conceit of present vnfitnessse, at last
growes irksome: and thereupon altogether
neglected. I will not suffer my heart to
entertaine the least thought of loathnesse
towards the taske of deuotion, wherewith
I haue stinted my selfe: but violently breake
through any motion of vnwillingnesse, not
without a deepe check to my selfe, for my
backwardnesse.

LI

HEARING is a sense of great apprehen-
sion; yet farre more subiect to deceit,
then seeing: not in the manner of apprehend-
ing; but in the vncertaintie of the object.
Words are vocall Interpreters of the mind;
actions, reall: and therefore, how-euer, both
should speake according to the truth of what
is in the heart, yet words doe more bely the
heart than actions. I care not what words
I heare, when I see deeds. I am sure, what
a man doth,¹ he thinks: not so alwaies,
what he speaks. Though I will not be so
seuere a censor, that, for some few euill acts,
I should condemne a² man of false-hearted-

¹ Dooth A B C E.² Om. a G.

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nesse: yet, in common course of life, I need not be so mopish, as not to beleue rather the language of the hand, then of the tongue. He, that saies well and doth well, is without exception commendable: but if one of these must be seuered from the other; I like him well that doth well, and saith nothing.

LII

THAT which they say of the Pelican; that when the Shepherds, in desire to catch her, lay fire not farre from her nest; which shee finding, and fearing the danger of her yong, seekes to blow out with her wings, so long till she burne her selfe, and makes her selfe a prey in an vnwise pity to her yong; I see morally verified in experience, of those which indiscretely meddling with the flame of dissension kindled in the Church, rather encrease then quench it; rather fire their owne wings then helpe others. I had rather bewaile the fire a farre off, then stirre in the coales of it. I would not grudge my ashes to it, if those might abate the burning: but, since I see it is daily increased with partaking, I will behold it with sorrow; and meddle no otherwise than by prayers to God, and entreaties to men; seeking my owne safetie, and the peace of the Church, in the freedome of my thought, and silence of my tongue.

II

LIII

THAT which is said of Lucillaes faction, that anger bred it, pride fostered it, and couetousnesse confirmed it, is true of all Schismes; though with some inuersion. For, the most are bred through pride (whiles men, vpon an high conceit of themselves, scorne to go in the common road, and affect singularity in opinion;) are confirmed through anger (whiles they stomack and grudge any contradiction,) and are nourisht through couetousnes; whiles they seeke ability to beare out their part. In some other, againe, Couetousnesse obtaines the first place, Anger the second, Pride the last. Herein therefore I haue been alwaies woont¹ to commend and admire the humilitie of those great and profound wits, whom depth of knowledge hath not led to by-paths in iudgement; but walking in the beaten path of the Church, haue bent all their forces to the establishment of receiued truths: accounting it greater glory to confirme an ancient veritie, then to deuise a new opinion (though neuer so profitable) vnknowne to their predecessors. I will not reiect a truth, for meere noueltie (Old truths may come newly to light; neither is God tyed to times, for the gift of his

¹ Wont A. Wonte B. Woont C E.

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illumination:) but I will suspect a nouell opinion, of vntruth; and not entertaine it, vnlesse it may be deduced from ancient grounds.

LIHII

THE eare and the eye are the minds receiuers: but the tongue is only busied in expending the treasure receiued. If therefore the reuenues of the minde be vttered as fast or faster then they are receiued; it cannot be but that the minde must needs be held bare, and can neuer lay vp for purchase. But if the receiuers take in still with no vtterance, the mind may soone grow a burthen to it selfe, and vnprofitable to others. I will not lay vp too much, and vtter nothing; lest I be couetous: nor spend much, and store vp little; lest I be prodigall and poore.

LV

IT is a vainglorious flattery, for a man to praise himselfe: An enuius wrong to detract from others. I will therefore speake no ill of others; no good of my selfe.

LVI

THAT which is the miserie of Traualliers, To finde many hostes, and few friends, is the estate of Christians in their pilgrimage

II

to a better life. Good friends may not, therefore, be easily forgone: neither must they be vsed as suits of apparell; which when we haue worne threedbare,¹ we cast off, and call for new. Nothing, but death or villany, shall diuorce me from an old friend; but, still I will follow him so far, as is either possible or honest: And then I will leaue him, with sorrow.

LVII

TRUE friendship necessarily requires Patience. For, there is no man, in whom I shall not mislike somewhat, and who shall not, as iustly, mislike somewhat in me. My friends faults therefore, if little, I will swallow and digest; if great, I will smother them: howeuer, I wil winke at them, to others; but, louingly notifie them to himselfe.

LVIII

INIURIES hurt not more in the receiuing, then in the remembrance. A small iniurie shall goe as it comes: a great iniurie may dine or sup with me; but none at all shall lodge with me. Why should I vexe my selfe, because another hath vexed me?

¹ Thredbare A. Threed-bare B C E.

84	MEDITATIONS
II	
	LIX
	IT is good dealing with that, ouer which we haue the most power. If my state will not be framed to my minde, I will labour to frame my minde to my estate.
	LX
	IT is a great misery to be either alwaies or neuer alone: society of men hath not so much gaine as distraction. In greatest companie I will be alone to my selfe: in greatest priuacie, in companie with God.
	LXI
	GRIEFE for things past that cannot bee remedied, and care for things to come that cannot be preuented, may easily hurt; can neuer benefit me. I will therefore commit my selfe to God in both, and enioy the present.
	LXII
	LET my estate be neuer so meane, I will euer keepe my selfe rather beneath, then either leuell, or aboue it. A man may rise, when hee will, with honour, but cannot fall, without shame.

AND VOWS	85
	II
LXIII	
NOTHING doth so befoole a man, as extreame passion. This doth both make them fooles, which otherwise are not; and shew them to be fooles, that are so. Violent passions, if I cannot tame them, that they may yeeld, to my ease; I will at least smother them by concealment; that they may not appeare, to my shame.	
LXIIII	
THE minde of man though infinite in desire, yet is finite in capacitie. Since I cannot hope to know all things, I will labour first to knowe what I needs must, for their vse: next, what I best may, for their conuenience.	
LXV	
THOUGH time bee precious to mee (as all irreuocable good things deserue to be) and of all other things I would not be lauish of it; yet I will account no time lost, that is either lent to or bestowed vpon my friend.	

86	MEDITATIONS
II	
	LXVI
	THE practises of the best men are more subject to error than their speculations. I will honour good examples: but I will liue by good precepts.
	LXVII
	AS Charity requires forgetfulnesse of euill deedes: so Patience requires forgetful- nesse of euill accidents. I will remember euils, past, to humble me; not to vex me.
	LXVIII
	IT is both a miserie and a shame for a man, to be a Bankrupt in loue: which hee may easily pay; and be neuer the more im- pouerished. I will bee in no mans debt, for good will: but will at least returne euery man his owne measure, if not with vsurie. It is much better to be a Creditor, than a Debtor, in any thing; but especially of this: Yet of this I will so be content to be a Debtor, that I will alwaies be paying it where I owe it; and yet neuer will haue so paid it that I shall not owe it more.

AND VOWS	87
	II
LXIX	
THE Spanish Prouerb is too true; Dead men and absent finde no friends. All mouths are boldly opened, with a conceit of impunitie. My care shall be no graue to bury my friends good name. But as I will be my present friends selfe: So will I be my absent friends deputie; to say for him what he would (and cannot) speake for himselfe.	
LXX	
THE losse of my friend, as it shall moderately grieue me; so it shall an other way much benefit me, in recompense of his want: for it shall make me think more often, and seriously of earth, and of heauen. Of earth, for his body which is reposed in it: Of Heauen, for his soule which possess- eth ¹ it before me: Of earth, to put me in mind of my like frailtie and mortalitie: Of Heauen, to make me desire, and (after a sort) emulate his happinesse and glorie.	
LXXI	
VARIETIE of objects is wont to cause distraction: when againe a little one, laid close to the eye (if but of a penie bredth)	
¹ Posseth G.	

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wholly takes vp the sight; which could else see the whole halfe Heauen at once. I will haue the eyes of my mind euer forestalled, and filled with these two objects; the shortnesse of my life, eternitie after death.

LXXII

I SEE that he is more happy, that hath nothing to lose, than he that loseth that which he hath. I will therefore neither hope for riches, nor feare pouertie.

LXXIII

I CARE not so much in any thing, for multitude, as for choice. Bookes and friends, I will not haue many: I had rather seriously conuerse with a few, then wander amongst many.

LXXIII

THE wicked man is a very coward, and is afraid of euery thing; Of God, because he is his enemy: of Satan, because he is his tormenter: of Gods creatures, because they (ioyning with their Maker) fight against him: of himselfe, because he beares about him, his owne accuser, and executioner. The

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godly man, contrarily, is afraid of nothing. Not of God, because he knowes him his best friend; and therefore will not hurt him: not of Satan, because he cannot hurt him: not of afflictions, because he knowes they proceed from a louing God; and tend to his owne good: not of the creatures, since the very stones of the field are in league with him: not of himselfe; since his conscience is at peace. A wicked man may be secure, because he knowes not what he hath to feare; or desperate, through extreamitie of feare: but, truly couragious he cannot be. Faithlesnesse cannot chuse but be false-hearted. I will euer, by my courage, take triall of my faith: By how much more I feare, by so much lesse I beleue.

LXXV

THE godly man liues hardly, and (like the Ant) toyles heere, during the Summer of his peace, holding himselfe short of his pleasures; as looking to prouide for an hard Winter, which, when it comes, he is able to weare it out comfortably: Whereas the wicked man doth prodigally lash out all his loyes, in the time of his prosperitie; and (like the Grashopper) singing merrily all Summer, is starued in Winter. I will so enjoy the present, that I will lay vp more for hereafter.

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LXXVI

I HAUE wondered oft, and blushed for shame, to reade in meere Philosophers (which had no other Mistresse, but Nature) such strange resolution in the contempt of both fortunes (as they call them :) such notable precepts for a constant settlednesse and tranquillity of minde; and to compare it with my owne disposition, and practice: whom I haue found too much drooping¹ and dejected, vnder smal crosses; and easily againe carried away, with little prosperity: To see such courage and strength to contemn death, in those which thought they wholly perished in death; and to finde such faint-heartednesse in my selfe, at the first conceit of death; who yet am thoroughly perswaded of the future happinesse of my soule. I haue the benefit of nature as well as they; besides infinite mo² helps that they wanted. Oh the dulnesse and blindnesse of vs vnworthy Christians! that suffer Heathens, by the dimme candle-light of Nature, to go further then we by the cleare Sunne of the Gospell: that an indifferent man could not tell by our practice, whether were the Pagan. Let me

¹ Drooping A B C. Drooping E.

² More A B C. Other K.

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neuer for shame account my selfe a Christian, vnlesse my Art of Christianitie haue imitated and gone beyond nature, so far; that I can find the best heathen as far below me in true resolution, as the vulgar sort were below them. Else, I may shame religion: it can neither honest nor helpe me.

LXXVII

I F I would be irreligious and vnconscionable, I would make no doubt to be rich. For, if a man will defraude, dissemble, forswear, bribe, oppresse, serue the time, make vse of all men for his owne turne, make no scruple of any wicked action for his aduantage; I cannot see, how he can escape wealth and preferment. But, for an vpright man to rise, is difficult: while his conscience straightly curbs him in, from euery vniust action, and will not allow him to aduance himselfe, by indirect meanes. So, riches come seldome easily, to a good man; seldome hardly, to the consciencelesse. Happy is that man, that can be rich with truth, or poore with contentment. I will not enuie the grauell, in the vniust mans throat. Of riches let me neuer haue more, then an honest man can beare away.

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LXXVIII

GOD is the God of order; not of confusion.

As therefore, in naturall things, he vseth to proceed from one extreame to another by degrees, through the meane: so doth he, in spirituall. The Sunne riseth not at once to his highest, from the darknesse of midnight; but first sends forth some feeble glimmering of light, in the dawning; then looks out with weake and watrish beames; and so, by degrees, ascends to the midst of heauen. So, in the seasons of the yeare, we are not one day scorched with a Summer heat; and on the next, frozen with a suddain extremitie of cold. But Winter comes on softly; first, by cold dewes,¹ then hoare frosts: vntill at last it descended to the hardest weather of all: such are Gods spirituall proceedings: He neuer brings any man from the estate of sinne, to the estate of glory, but through the state of grace. And, as for grace, he seldome brings a man from grosse wickednesse to any eminence of perfection. I will be charitably iealous of those men, which from notorious lewdnesse leape at once into a sudden forwardnesse of profession. Holinesse doth not, like Ionas goard, grow vp in a night. I like

¹ Dewes A. Deawes B C.

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it better, to goe on, soft and sure, then for an hastie fit to run my selfe out of wind; and, after, stand still and breath¹ me.

LXXIX

IT hath beene said of old, To doe well and heare ill, is princely. Which as it is most true, by reason of the enuie which followes vpon iustice: so is the contrarie no lesse iustified, by many experiments; To doe ill, and to heare well, is the fashion of many great men. To doe ill, because they are borne out with the assurance of impunitie: To heare well, because of abundance of Parasites; which as Rauens to a carkasse, gather about great men. Neither is there any so great miserie in greatnesse as this, that it conceales men from themselves; and when they will needs haue a sight of their owne actions, it shewes them a false glasse to looke in. Meanenesse of state (that I can find) hath none so great inconuenience. I am no whit sorie, that I am rather subiect to contempt, then flattery.

LXXX

THERE is no earthly blessing so precious, as health of body: without which all other worldly good things are but trouble-

¹ A B C E. Breathe K.

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some. Neither is there any thing more difficult, then to haue a good soule, in a strong and¹ vigorous body (for, it is commonly seene, that the worse part drawes away the better;) But to haue an healthfull and sound soule, in a weake sickly bodie, is no noueltie; whiles the weaknesse of the body is an help to the soule; playing the part of a perpetuall monitor, to incite it to good, and check it for euill. I will not be ouer glad of health, nor ouer feareful of sicknes; I will more feare the spirituall hurt, that may follow vpon health, then the bodily pain, that accompanies sicknes.

LXXXI

THERE is nothing more troublesome to a good minde, then to doe nothing. For, besides the furtherance of our estate, the minde doth both delight, and better it selfe with exercise. There is but this difference then betwixt labour and idlenesse; that labour is a profitable and pleasant trouble: idlenesse, a trouble, both vnprofitable and comfortlesse. I will be euer doing something; that either God when he cometh, or Satan when he tempteth, may finde me busied. And yet, since (as the old Proverb is) Better it is to be idle then effect

¹ An F.

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nothing; I will not more hate doing nothing, then doing something to no purpose. I shall doe good, but a while; let me strue to doe it while I may.

LXXXII

A FAITHFULL man hath three eyes: The first of sense, common to him with brute creatures: the second of reason, common to all men: the third, of faith, proper to his profession: whereof each looketh beyond other; and none of them medleth with others objects. For neither doth the eye of sense reach to intelligible things¹ and matters of discourse: nor the eye of reason to those things which are supernaturall and spirituall: neither doth faith looke downe, to things that may bee sensibly seene. If thou discourse to a brute beast of the depths of Philosophy, neuer so plainly, hee vnderstands not, because they are beyond the view of his eye; which is onely of sense: If to a meere carnall man, of diuine things; hee perceiueth not the things of God: neither in deede can doe; because they are spiritually discerned. And therefore no wonder if those things seeme vnlikely, incredible, impossible, to him, which the faithfull man (hauing a proportionable meanes of apprehension) doth as plainly see, as his eye doth any sensible thing. Tell a

¹ Thing G.

II

plaine country-man, that the Sunne, or some higher or lesser starre is much bigger than his Cart-wheele; or, at least, so many scores bigger than the whole earth; hee laughes thee to scorne, as affecting admiration, with a learned vntruth. Yet the Scholler, by the eye of reason, doth as plainely see, and acknowledge this truth, as that his hand is bigger than his Pen. What a thicke mist, yea what a palpable, and more then Egyptian darknesse, dooth the naturall man liue in! what a world is there, that he doth not see at all! and how little doth hee see in this, which is his proper element! There is no bodily thing but the brute creatures see as well as hee, and some of them better. As for his eye of reason, how dim is it in those things which are best fitted to it! what one thing is there in nature, which hee dooth perfectly know? what hearbe, or flower, or worme that hee treads on, is there whose true essence he knoweth? No, not so much, as what is in his owne bosom; what it is, where it is, or whence it is that giues Being to himselfe: but, for those things which concerne the best World, he doth not so much as confusedly see them; neither knoweth whether they be. Hee sees no whit into the great and awfull Maiesty of God. Hee discernes him not in all his creatures, filling the World with his infinite and glorious

II

presence. Hee sees not his wise prouidence, ouer-ruling all things, disposing all casuall euent, ordering all sinfull actions of men to his owne glory: He comprehends nothing of the beautie, maiestie, power and mercy of the Sauour of the World, sitting in his humanity at his Fathers right hand. Hee sees not the vnspeakable happinesse of the glorified soules of the Saints. He sees not the whole heauenly common-wealth of Angels (ascending and descending to the behoofe of Gods children) waiting vpon him at all times inuisibly (not excluded with closenesse of prisons, nor desolatenesse of wildernesses) and the multitude of euill spirits passing and standing by him, to tempt him vnto euill: but, like vnto the foolish bird, when hee hath hid his head that hee sees no body, hee thinks himselfe altogether vnseene; and then counts himselfe solitarie, when his eye can meete with no companion. It was not without cause, that wee call a meere foole a naturall. For, how-euer worldlings haue still thought Christians Gods fooles, we know them the fooles of the World. The deepest Philosopher that euer was (sauing the reuerence of the Schooles) is but an ignorant sot, to the simplest Christian. For, the weakest Christian may, by plaine information, see somewhat into the greatest mysteries of Nature; because hee hath the eye of reason

II

common with the best: but the best Philosopher by all the demonstration in the World, can conceiue nothing of the mysteries of godlinesse, because he vtterly wants the eye of faith. Though my insight into matters of the world be so shallow, that my simplicitie mooueth pitie, or maketh sport vnto others, it shall be my contentment and happinesse, that I see further into better matters. That which I see not, is worthlesse; and deserues little better than contempt: that which I see, is vnspeakeable, inestimable, for comfort, for glory.

LXXXIII

IT is not possible, for an inferiour to liue at peace, vnlesse hee haue learned to bee contemned. For, the pride of his Superiours, and the malice of his equals, and inferiours, shall offer him continuall and ineuitable¹ occasions of vnquietnesse. As contentation is the mother of inward Peace with our selues: So is humilitie the mother of Peace with others. For, if thou bee vile in thine owne eyes first, it shall the lesse trouble thee to be accounted vile of others. So that a man of an high heart, in a low place, cannot want discontentment: wheras a Man of lowly stomacke can swallow and digest contempt, without any distemper. For wherein can he bee the worse for being contemned, who out

¹ Euitable G.

II

of his owne knowledge of his deserts, did most of all contemne himselfe? I should be verie improuident, if in this calling I did not looke for daily contempt; wherein wee are made a spectacle to the World, to Angels, and Men. When it comes, I will either embrace it, or contemne it: Embrace it, when it is within my measure; when aboue, contemne it. So embrace it, that I may more humble my selfe vnder it: and so contemne it, that I may not giue heart to him that offers it, nor disgrace him, for whose cause I am contemned.

LXXXIIII

CHRISt raised three dead men to life: One newly departed; another on the Bere;¹ a third smelling in the Graue; to shew vs, that no degree of Death is so desperate, that it is past helpe. My sinnes are many, and great: yet if they were more, they are farre belowe the mercie of him that hath remitted them, and the value of his ransome that hath paide for them. A man hurts himselfe most by presumption: But wee cannot doe God a greater wrong, then to despaire of forgiuenesse. It is a double iniurie to God, first that wee offend his iustice by sinning; then that wee wrong his mercie, with despairing, &c.

¹ A B C E.¹ Cor.
iv. 9.

II

LXXXV

FOR a man to bee wearie of the World, through miseries that he meets with, (and for that cause to couet death) is neither difficult, nor commendable; but rather argues a base weaknesse of minde. So it may be a cowardly part, to contemne the vtmost of all terrible things, in a feare of lingring miserie: but, for a man either liuing happily, heere on earth, or resoluing to liue miserably, yet to desire his remouall to Heauen, doth well become a true Christian courage; and argues a notable mixture of patience and faith. Of patience, for that he can and dare abide to liue sorrowfully:¹ of faith, for that he is assured of his better Beeing elsewhere; and therefore prefers the absent ioyes he lookes for, to those he feeles in present. No sorrow shall make me wish my selfe dead, that I may not be at all. No contentment shall hinder me from wishing my selfe with Christ, that I may be happier.

LXXXVI

IT was not for nothing that the wise Creator of all things hath placed gold and siluer, and all precious minerals vnder our feet to be trode vpon, and hath hid them low in the

¹ Surtowfully G.

II

bowels of the earth, that they cannot without great labour be either found, or gotten: whereas hee hath placed the noblest part of his Creation aboue our heads: And that so open to our view, that we cannot choose but euerie moment behold them. Wherein what did he else intend, but to drawe away our mindes from these worthlesse, and yet hidden treasures, (to which hee foresaw we would bee too much addicted) and to call them to the contemplation of those better things, which (beside their beautie) are more obuious to vs? That in them we might see and admire the glorie of their Maker, and withall seeke our owne. How do those men wrong themselues, and misconstrue God, who (as if hee had hidden these things, because he would haue them sought, and laide the other open for neglect) bend themselues wholly to the seeking of these earthly commodities! And doe no more mind Heauen, than if there were none. If wee could imagine a beast to haue reason, how could he bee more absurd in his choice? How easie is it to obserue, that still the higher we goe, the more puritie and perfection we find! (So earth is the very drosse and dregges of all the Elements: Water somewhat more pure than it; yet also more feculent than the Ayre aboue it: the lower Ayre lesse pure than his vppermost Regions; and yet they

II

as farre inferiour, to the lowest Heauens: which againe are more exceeded by the glorious and Emperial¹ seate of God, which is the Heauen of the iust :) Yet these brutish men take vp their rest, and place their felicitie in the lowest and worst of all Gods workmanship; not regarding that which with its owne glorie can make them happie. Heauen is the proper place of my Soule: I will send it vp thither continually in my thoughts, whiles it sojournes with me, before it goe to dwell there for euer.

LXXXVII

A MAN need not to care for more knowledge, than to know himselfe: hee needes no more pleasure, than to content himselfe; no more victory than to ouercome himselfe: no more riches, than to enioy himselfe. What fooles are they that seek to know all other things, and are strangers in themselves? that seeke altogether to satisfie others humors, with their owne displeasure: that seeke to vanquish Kingdomes and Countries, when they are not masters of themselves: that haue no hold of their owne hearts: yet seeke to be possessed of all outward commodities? Goe home to thy selfe,

¹ Emphyrial A B C E.

II

first, vaine heart: and when thou hast made sure worke there (in knowing, contenting, ouer-comming, enioying thy self) spend all the superfluitie of thy time and labour, vpon others.

LXXXVIII

IT was an excellent rule that fell from Epicure (whose name is odious to vs, for the father of loosnesse;) That if a man would bee rich, honourable, aged, hee should not striue so much to adde to his wealth reputation, yeeres, as to detract from his desire. For certainly, in these things which stand most vpon conceit, hee hath the most that desireth least. A poore man that hath litle, and desires no more, is in truth richer than the greatest monarch, that thinketh hee hath not what he should or what he might, or that grieues there is no more to haue. It is not necessity, but ambition, that sets mens hearts on the rack. If I haue meate, drink, apparell, I will learne therewith to be content. If I had the World full of wealth beside, I could enioy no more then I vse: the rest could please me no otherwise but by looking on. And why can I not thus solace my selfe, while it is others?

104	MEDITATIONS
II	<p>LXXXIX</p> <p>AN inconstant and wavering mind, as it makes a man vnfit for Societie (for that there can be no assurance of his words, or purposes; neither can wee build on them, without deceit:) so, besides that it makes a man ridiculous, it hinders him, from euer attaining any perfection in himselfe (for a rowling stone gathers no mosse; and the mind while it would be euery thing, proues nothing. Oft changes cannot be without losse:) Yea, it keeps him from enioying that which hee hath attained: For, it keepes him euer in worke; building, pulling downe, selling, changing, buying, commanding, forbidding. So, whiles he can be no other mans friend, he is the least his owne. It is the safest course for a mans profit, credit and ease, to deliberate long, to resolute surely; hardly to alter, not to enter vpon that whose end he foresees not answerable; and when he is once entred, not to surcease till he haue attained the end he foresaw. So may he to good purpose, begin a new work, when he hath well finished the old.</p>

AND VOWS	105
XC	II
<p>THE way to Heauen, is like that which Ionathan and his armour-bearer passed, betwixt two rocks; one Bozez, the other Seneh; that is, foule, and thorny: whereto wee must make shift to climbe, on our hands, and knees; but when we are come vp, there is victory and triumph. Gods children haue three suits of apparell (whereof two are worne daily, on earth; the third laid vp for them, in the ward-robe of Heauen:) They are euer either in black, mourning; in red, persecuted; or in white, glorious. Any way shall be pleasant to me, that leades vnto such an end. It matters not, what ragges or what colours I weare with men: so I may walke with my Sauour in white, and raigne with him in glory.</p>	1 Sam. xiv. 4.
XCI	
<p>THERE is nothing more easie, then to say Diuinitie by rote: and to discourse of spirituall matters from the tongue or penne of others: but to heare God speake to the soule, and to feele the power of religion in our selues, and to expresse it out of the truth of experience within, is both rare and hard. All that wee feele not</p>	

II

in the matters of God, is but hypocisie: and therefore the more we professe, the more we sinne: it will neuer be well with me, till in these greatest things I be carelesse of other censures, fearefull only of Gods and my owne: till sound experience haue really catechized my heart, and made me know God, and my Sauour otherwise then by words; I will neuer be quiet till I can see, and feele, and taste God: my hearing I will account as only seruing to effect this, and my speech only to expresse it.

XCII

THERE is no enemy can hurt vs but¹ by our owne hands. Sathan could not hurt vs, if our owne corruption betrayed vs not: afflictions cannot hurt vs without our owne impatience: tentations cannot hurt vs without our owne yeeldance: death could not hurt vs without the sting of our owne sins: sinne could not hurt vs without our owne impenitence: how might I defie all things if I could obtaine not to be my owne enemy? I loue my selfe too much, and yet not enough. O God, teach me to wish my selfe but so well as thou wishest me, and I am safe.

¹ But *om.* G.

II

XCIII

IT grieues mee to see all other creatures so officious to their Maker in their kinde: that both windes and sea, and heauen, and earth, obey him with all readinesse; that each of these heares other, and all of them their Creatour; though to the destruction of themselues: and man only is rebellious, imitating heerein the euill spirits, who in the receipt of a more excellent kinde of reason, are yet more peruerse: hence it is, that the Prophets are oft times faine to turne their speech to the earth, void of all sense and life; from this liuing earth informed with reason: that only, which should make vs more plyable, stineth vs. God could force vs (if he pleased,) but he had rather incline vs by gentlenesse. I must stoope to his power, why do I not stoope to his will? It is a vaine thing to resist his voice, whose hand we cannot resist.

XCIIII

AS all naturall bodies are mixt: so must all our morall disposition: no simple passion doth well. If our ioy be not allayed with sorrow, it is madnesse: and if our sorrow be not tempered with some mixture of ioy,

II

it is hellish and desperate; if in these earthly things we hope without all doubt; or feare without all hope, we offend on both sides; if we labour without all recreation, we grow dull and hartlesse: if we sport our selues without al labour, we grow wild and vnprofitable; these compositions are wholesome as for the body, so for the mind; which though it be not of a compounded substance, as the body: yet hath much variety of qualities and affections, and those contrary to each other. I care not how simple my heavenly affections are, which the more free they are from composition, are the neerer to God: nor how compounded my earthly, which are easily subiect to extremities: if ioy come alone, I will aske him for his fellow: and euermore in spight of him, couple him with his contrary: that so while each are enemies to other, both may be friends to me.

XCV

IJOYE and sorrow are hard to conceale: as from the countenance, so from the tongue: there is so much correspondence betwixt the heart and tongue: that they wil moue at once: euery man therefore speakes of his owne pleasure and care; the Hunter and Falconer of his games, the plowman of his teame, the souldier of his march and colours. If the

II

heart were as full of God, the tongue could not refraine to talke of him: the rarenesse of Christian communication, argues the common pouertie of grace. If Christ be not in our hearts, we are godlesse: if he be there without our ioy, we are senceles: if we reioice in him, and speake not of him, we are shamefully vnthankfull. Euery man taketh, yea raiseth occasion to bring in speech of what he liketh: as, I will thinke of thee alwaies, O Lord, so it shall be my ioy to speake of thee often: and if I finde not opportunity, I will make it.

XCVI

WHEN I see my Sauour hanging in so forlorne a fashion, vpon the Crosse; his Head drouping downe, his Temples bleeding with Thornes, his Hands and Feet with the Nayles, and Side with the Speare, his Enemies round about him, mocking at his shame, and insulting ouer his empotence:¹ how should I think any otherwise of him, then as himselfe complayneth, forsaken of his Father? But when againe I turne mine Eyes, and see the Sunne darkened, the Earth quaking, the Rockes rent, the Graues opened, the Theefe confessing, to giue witness to

¹ B C G. Impotence E.

II

his Deitie; and when I see so strong a guard of providence ouer him, that all his malicious enemies are not able so much as to breake one Bone of that Body, which seemed carelesly neglected: I cannot but wonder at his glory, and safetie. God is euer neere, though oft vnseene: and if he winke at our distresse, he sleepeth not: the sense of others, must not be Iudges of his presence, and care; but our faith. What care I, if the World giue me vp for miserable, whiles I am vnder his secret protection? O Lord, since thou art strong in our weaknesse, and present in our senselesnesse; giue me but as much comfort in my sorrow, as thou giuest me securitie; and at my worst I shall be well.

XCVII

IN Sinnes and Afflictions, our course must be contrary: wee must begin to detest the greatest Sinne first, and descend to the hatred of the least; we must first begin to suffer small Afflictions with patience, that wee may ascend to the endurance of the greatest. Then alone shall I be happie, when by this holy Method I haue drawne my Soule to make conscience of the least euill of sinne, and not to shrink at the greatest euill of Affliction.

II

XCVIII

PRESCRIPTION is no Plea against the King: Much lesse can long Custome plead for Error against that our supreme Lord, to whom a thousand yeeres are but as yesterday: yea, Time, which pleads voluntarily for continuance of things lawfull, will take no Fee, not to speake against an euill vse. Hath an ill Custome lasted long? it is more then time it were abrogated: Age is an aggrauation to sinne. Heresie or abuse, if it be gray-headed, deserues sharper opposition: to say I will doe ill, because I haue done so, is perillous and impious presumption: continuance can no more make any wickednesse safe; then the Author of sinne, no Deuill: if I haue once sinned, it is too much: if oft, woe be to me, if the iteration of my offence cause boldnesse, and not rather more sorrow, more detestation. Woe be to me, and my sinne, if I be not the better, because I haue sinned.

XCIX

IT is strange to see the varieties and proportion of spirituall and bodily Diets: There be some Creatures, that are fattēd and delighted with Poysons; others liue by

II

nothing but Ayre; and some (they say) by Fire; others will taste no Water, but muddie; others feede on their fellowes, or perhaps on part of themselues: others, on the excretions of nobler Creatures: some search into the Earth for sustenance, or diue into the Waters; others content themselues with what the vpper earth yeelds them without violence: All these and more, are answered in the palate of the soule: there be some (yea the most) to whome sin which is of a most venomous nature, is both food and dainties; others that thinke it the only life, to feede on the Popular ayre of Applause; others, that are neuer well out of the fire of Contentions, and that wilfully trouble all Waters with their priuate Humours and Opinions; others, whose Crueltie delights in Oppression, and Bloud: yea, whose Enuy gnawes vpon their owne Hearts; others, that take pleasure to reuiue the wicked and foule Heresies of the greater wits of the former Times; others, whose worldly Mindes root altogether in Earthly Cares; or who, not content with the ordinarie prouision of Doctrine, affect obscure Subtilties, vnknowne to wiser Men: others, whose too indifferent Mindes feede on what euer Opinion comes next to hand, without any carefull disquisition of Truth; so some feede Fowle: others (but few) cleane and wholesome. As there is

II

no Beast vpon Earth, which hath not his like in the Sea, and which perhaps is not in some sort paralleled in the Plants of the Earth: so there is no Bestiall disposition, which is not answerably found in some men. Mankinde therefore hath within it selfe his Goates, Cameleons, Salamanders, Camels, Wolues, Dogges, Swine, Moles, and what euer sorts of Beasts: there are but a few men amongst men: to a wise man the shape is not so much as the qualities. If I be not a Man within, in my Choyses, Affections, Inclinations; it had beene better for me to haue beene a Beast without. A Beast is but like it selfe; but an euill Man is halfe a Beast, and halfe a Deuill.

C

FORCED fauours are thanklesse: and commonly with noble minds find no acceptation; for a man to giue his Soule to GOD, when hee sees hee can no longer hold it: or to bestow his goods, when hee is forced to part with them: or to forsake his Sinne, when he cannot follow it, are but vnkind and cold obediences: God sees our necessities, and scornes our compelled offers; what man of any generous Spirit will abide himselfe made the last refuge of a craued, denied, and constrained courtesie? While God giues mee

leauē to keepe my Soule, yet then to bequeath
it to him: and whiles strength and oppor-
tunitie serue me to Sinne, then to forsake it;
is both accepted and crowned: God loues
neither grudged, nor necessarie gifts: I will
offer betimes, that hee may vouchsafe to take:
I will giue him the best, that he may take all.
O God giue me this grace, that I may giue
thee my selfe, freely, and seasonably: and
then I know thou canst not but accept me,
because this gift is thine owne.

FINIS

THE THIRD CENTURIE
TO
THE RIGHT WORSHIPFULL
SIR EDMVND BACON,
Knight, Increase of Honour, strength
of bodie, perfection of Vertue

SIR, there is no wise man would giue his
thoughts¹ for all the world: Which as
they are the most pleasing and noble businesse
of man, being the naturall and immediate
issue of that reason, whereby he is seuered
from brute creatures: So they are in their
vse most beneficiall to our selues, and others.
For, by the meanes hereof, wee enioy both
God and our selues; and hereby we mak
others partners of those rich excellencies
which God hath hid in the minde.² And
though it bee most easie and safe, for a man,
with the Psalmist, to commune with his owne
heart in silence; yet is it more behoofefull³
to the common good, for which (both as men
and Christians) wee are ordained, that those
thoughts, which our experience hath found

¹ Thoughts B E.

² Winde G.

³ Behoouefull A B C. Behoofefull E.

116	DEDICATORIE
III	<p>comfortable and fruitfull to our selues, should (with neglect of all censures) bee communicated to others. The concealement whereof (me thinkes) can proceede from no other ground, but either timorousnesse, or enuie. Which consideration hath induced mee to clothe these naked thoughts in plaine and simple words, and to aduenture them into the light, after their fellowes: Consecrating them the rather to your name, for that (besides all other respects of duetie) they are part of those Meditations, which in my late peregrination with you, tooke me vp vnder the solitarie hills of Ardenna; wanting as then the opportunitie of other employment. I offer them to you, not for that your selfe is not stored with choice of better; but as poore men vse to bring presents to the rich: If they may carrie acceptation from you, and bring profit vnto any Soule, it shall abundantly satisfie mee, who should thinke it honour enough, if I might bee vouchsafed to bring but one Pinne towards the decking of the spouse of Christ; whiles others, out of their abundance, adorne her with costly robes, and rich Medals. I commend their successe to God, their Patronage to you, their vse to the World. That God multiplie his rare fauours vpon you, and your worthy Ladie; and goe you on to fauour. Your Worships humbly deuoted,</p> <p style="text-align: right;">IOSEPH HALL.</p>

MEDITATIONS	117
	III
<p style="text-align: center;">MEDITATIONS and VOWES Divine and Morall</p>	
<p style="text-align: center;">THE THIRD CENTURIE</p>	
I	
<p>GOOD Men are placed by God, as so many Starres in the lower Firmament of the World. As they must imitate those Heauenly Bodyes in their Light, and Influence; so also in their Motion: and therefore, as the Planets haue a course proper to themselues, against the sway of Heauen, that carries them about; so must each good Man haue a Motion out of his owne Iudgement, contrarie to the customes and opinions of the vulgar; finishing his owne course with the least shew of resistance. I wil neuer affect singularitie, except it bee among those that are vicious. It is better to doe, or thinke well alone, than to follow a multitude in euill.</p>	

III

II

WHAT strange varietie of actions doth the eye of God see at once round about the compasse of the earth, and within it! Some building houses; some deluing for mettals: some marching in troupes, or encamping one against another; some bargaining in the market; some traueilling on their way; some praying in their closets: others quaffing at the Tauerne; some rowing in the Gallies, others dallying¹ in their chambers, and in short, as many different actions as persons: yet all haue one common intention of good to themselues, true in some; but in the most, imaginary. The glorified Spirits haue but one vniforme Worke, wherein they all ioyne; the prayse of their Creator. This is one difference betwixt the Saints aboue and belowe: they aboue, are free both from Businesse, and Distraction; these belowe, are free (though not absolutely) from Distraction, not at all from Businesse. Paul could thinke of the Cloake that he left at Troas, and of the shaping of his Skinnes for his Tents; yet through these, he lookt still at Heauen. This World is made for Businesse: my Actions must varie, according to Occasions; my End shall be but one, and the same now on Earth, that it must be one day in Heauen.

¹ Dallying B E.

III

III

TO see how the Martyrs of God died, and the Life of their Persecutors, would make a man out of loue with Life, and out of all feare of Death. They were Flesh and Bloud, as well as we; Life was as sweet to them, as to vs; their Bodyes were as sensible of paine, as ours; we goe to the same Heauen with them. How comes it then, that they were so couragious, in abiding such Torments in their Death, as the very mention strikes horror into any Reader; and wee are so cowardly, in encountering a faire and naturall Death? If this valour had beene of themselues, I would neuer haue looked after them, in hope of imitation. Now I know it was He for whom they suffered, and that suffered in them, which sustayned them: They were of themselues as weake as I; and God can be as strong in me, as hee was in them. O Lord, thou art not more vnable to giue me this grace, but I am more vnworthy to receiue it; and yet thou regardest not worthinesse, but mercy. Giue me their strength, and what end thou wilt.

IIII

OVR first Age is all in hope. When we are in the womb, who knowes whether wee shall haue our right shape and propor-

III

tion of Body, being neither monstrous nor deformed? When we are borne; who knowes, whether with the due features of a Man, wee shall haue the Faculties of Reason and Vnderstanding? When yet our progresse in yeeres discouereth Wit, or Folly; who knows, whether with the power of Reason wee shall haue the grace of Faith, to be Christians? And when we begin to professe well, whether it be a temporarie, and seeming, or a true and sauing Faith? Our middle Age is halfe in hope for the future, and halfe in prooffe for that is past: Our old Age is out of hope, and altogether in prooffe. In our last times therefore wee know, both what wee haue beene, and what to expect. It is good for Youth to looke forward, and still to propound the best things vnto it selfe; for an Old man to looke backward, and to repent him of that wherein he hath fayled, and to recollect himselfe for the present: but in my middle Age, I will looke both backward and forward; comparing my hopes with my prooffe; redeeming the time, ere it be all spent: that my recouerie may preuent my repentance. It is both folly and miserie to say, This I might haue done.

III

V

IT is a wonderfull mercie of God, both to forgiue vs our debts to him in our sinnes, and to make himselfe a debtor to vs in his promises. So that now, both wayes the Soule may bee sure; since he neyther calleth for those debts which he hath once forgiuen, nor withdraweth those Fauors, and that Heauen which hee hath promised: But as hee is a mercifull Creditor, to forgiue; so is hee a true Debtor, to pay whatsoever hee hath vndertaken. Whence it comes to passe, that the penitent sinner owes nothing to God but Loue and Obedience, and God owes still much and all to him: for he owes as much as he hath promised; and what he owes by vertue of his blessed promise, we may challenge. O infinite Mercy! Hee that lent vs all that we haue, and in whose debt-bookes wee runne hourelly forward, till the summe be endlesse; yet owes vs more, and bids vs looke for payment.¹ I cannot deserue² the least fauour he can giue; yet will I as confidently challenge the greatest, as if I deserued it: Promise indebteth no lesse, than Loane or Desert.

¹ Paiment A B C E.

² Deserue A B H K. Discerne E F.

III

VI

IT is no small commendation to manage a little well: he is a good Waggoner, that can turne in a narrow roome. To liue well in abundance, is the prayse of the Estate, not of the Person. I will studie more how to giue a good account of my little, than how to make it more.

VII

MANY Christians doe greatly wrong themselves, with a dull and heauie kind of sullenness: who, not suffering themselves to delight in any worldly thing, are thereupon oft-times so heartlesse, that they delight in nothing. These men, like to carelesse Guests, when they are invited to an excellent Banquet, lose their Dainties for want of a stomacke; and lose their stomacke, for want of Exercise. A good Conscience keepes alwayes good cheare; he cannot chuse but fare well, that hath it, vnlesse hee lose his Appetite with neglect and slouthfulness. It is a shame for vs Christians, not to find as much ioy in God, as Worldlings doe in their forced Merryments, and lewd Wretches in the practice of their sinnes.

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VIII

A WISE Christian hath no Enemies. Many hate and wrong him; but hee loues all men, and all pleasure him. Those that professe loue to him, pleasure him with the comfort of their societie, and the mutuall reflection of Friendship: Those that professe hatred, make him more warie of his wayes; shewing him faults in himselfe, which his Friends would eyther not haue espyed, or not censured; send him the more willingly to seeke fauour aboue: And as the worst doe bestead him, though against their wills; so hee againe doth voluntary good to them. To doe euill for euill, as Iaob to Abner, is a sinfull weakenesse: To doe good for good, as Ahasuerus to Mordecai, is but naturall Iustice: To doe euill for good, as Iudas to Christ, is vnthankfulness and villanie: Onely to doe good for euill, agrees with Christian profession. And what greater worke of Friendship, than to doe good? If men will not be my Friends in loue, I will perforce make them my Friends, in a good vse of their hatred: I will be their Friend, that are mine, and would not be.

IX

ALL temporall thinges are troublesome:¹

For if wee haue good things, it is a trouble to forgoe them; and when wee see they must be parted from, eyther wee wish they had not been so good, or that we neuer had enioyed them. Yea, it is more trouble to lose them, than it was before ioy to possesse them. If, contrarily, we haue euill things, their very presence is troublesome, and still wee wish that they were good, or that wee were disburdened of them. So, good things are troublesome in euent, euill things in their vse. They in the future, these in present: they, because they shall come to an end; these, because they doe continue. Tell me: thy Wife or thy Child lyes dying, and now makes vp a louing and dutifull life, with a kind and heavenly departure;² whether hadst thou rather, for thy owne part, shee had beene so good, or worse? Would it haue cost thee so many heartie sighes and teares, if shee had beene peruerse and disobedient? Yet if in her life time I put thee to this choise, thou thinkest it no choise at all, in such inequalitye. It is more torment (sayest thou) to liue one vnquiet moneth, than it is pleasure to liue an Age in loue. Or if thy life be yet

¹ Troublesome B.

² Parture A B C.

dearer: Thou hast liued to gray hayres, not hastened with care, but bred with late succession of yeeres. Thy Table was euer couered with varietie of Dishes: Thy Back softly and richly clad: Thou neuer gauest denyall to eyther Skin or Stomacke: Thou euer fauouredst thy selfe; and Health, thee. Now Death is at thy Threshold, and vnpartially knockes at thy doore; doest thou not wish thou hadst liued with Crusts, and beene cloathed with Ragges? Wouldest not thou haue giuen a better welcome to Death, if hee had found thee lying vpon a Pallet of Straw, and supping of Water-gruell; after many painefull Nights, and many Sides changed in vaine? Yet this beggerly estate thou detestest in health, and pittiest in others, as truly miserable. The summe is: A Begger wisheth he might be a Monarch, while he liues; and the greatest Potentate wisheth he had liued a Begger, when hee comes to die: and, if Beggerie be to haue nothing; hee shall be so in death, though hee wished it not. Nothing, therefore, but Eternitie can make a man truly happy; as nothing can make perfect Miserie, but Eternitie: for, as temporall good things afflict vs in their ending; so temporall sorrowes afford¹ vs ioy in the hope of their end. What folly is this in vs, to seeke for our trouble, to neglect

¹ Afford A B C E.

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our happinesse? I can be but well; and this, that I was well, shal one day be grievous: Nothing shall please me, but that once I shall be happy for euer.

X

THE eldest of our forefathers liued not so much as a day to God; to whom a thousand yeeres is as no more; wee liue but as an houre to the day of our forefathers; for if nine hundreth and sixtie were but their day, fourescore is but as the twelfth part of it: and yet of this our houre wee liue scarce a minute to God: For, take away all that time that is consumed in sleeping, dressing, feeding, talking, sporting; of that little time there can remaine not much more than nothing: yet the most seeke pastimes to hasten it. Those which seeke to mend the pase¹ of Time, spurre a running horse. I had more need to redeeme it with double care and labour, than to seeke how to sell it for nothing.

XI

EACH day is a new life, and an abridgement of the whole. I will so liue as if I accounted euery day my first, and my last: as if I began to liue but then, and should liue no more afterwards.

¹ Paces A B C. Pase E. Pace H.

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XII

IT was not in vaine, that the auncient¹ founders of languages vsed the same word in many tongues, to signifie both Honour and charge; meaning therein to teach vs the inseparable connexion² of these two. For, there scarce euer was charge without som opinion of honour: neither euer was there honour without a charge; which two as they are not without reason ioyned together in name by humane institution, so they are most wisely coupled together by God in disposition of these worldly estates. Charge without honour, to make it amends, would bee too toylesome, and must needs discourage and ouer-lay a man. Honour without charge, would bee too pleasant, and therefore both would bee too much sought after, and must needs carrie away the mind in the enioying³ it. Now many dare not be ambitious, because of the burthen; choosing rather to liue obscurely and securely: And yet on the other side those that are vnder it, are refreshed in the charge with the sweetnesse of honour. Seeing they cannot bee separated; it is not the worst estate to want both: They whom thou enuyest for honour, perhaps enuy thee more for thy quietnesse.

¹ Ancient E H. ² E F H. ³ Enioyning F.

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XIII

HEE that taketh his owne cares vpon himselfe, loades himselfe in vaine with an vneasie burden. The feare of what may come, expectation of what will come, desire of what will not come, and inabilitie of redressing all these, must needs breede him continuall torment. I will cast my cares vpon God, he hath bidden me: they cannot hurt him; he can redresse them.

XIIII

OVR infancie is full of folly; youth of disorder and toyle; age, of infirmitie; Each time hath his burden, and that which may iustly worke our wearinesse: yet infancie longeth after youth; and youth, after more age: and he that is very old, as he is a child for simplicitie, so he would be for yeeres. I account old age the best of three; partly for that it hath passed through¹ the folly and disorders of the others; partly, for that the inconueniences of this are but bodily; with a bettered estate of the minde; and partly, for that it is neerest to dissolution. There is nothing more miserable, than an old man that would be young againe. It was

¹ Thorow A B C E.

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an answer worthy the commendations of Peter, and that which argued a minde truly philosophical of him, who when his friend bemooned¹ his age appearing in his White Temples, telling him hee was sorrie to see him looke so old, replied; Nay, bee sorrie rather that euer I was yong to be a foole.

XV

THERE is not the least Action, or euent (what euer the vaine Epicures haue imagined) which is not ouer-ruled, and disposed by a Prouidence: Which is so farre from detracting ought from the Maiestie of GOD, for that the things are small, as that there can bee no greater honour to him, than to extend his prouidence and decree to them, because they are infinite. Neither doth this hold in naturall things onely, which are chayned one to another, by regular order of succession, but euen in those things which fal out by casualtie and imprudence: Whence that worthie Father, when as his speech digressed his intention, to a Confutation of the Errors of the Manichees, could presently guesse,² That in that vnpurposed turning of it, GOD intended the Conuersion of some vnknowne Auditor; as the euent prooued his

¹ Remoned A B C E.

² Gesse A. Ghesse B C E.

III

Coniecture true, ere manie dayes. When ought falls out contrarie to that I purposed; it shall content mee, that GOD purposed it, as it is fallen out: So, the thing hath attayned his owne end, whiles it missed mine. I know what I would, but GOD knoweth what I should will. It is enough, that his Will is done, though mine be crossed.

XVI

IT is the most thanklesse office in the world, to be a mans Pandar¹ vnto sin. In other wrongs, one man is a wolfe to another; but in this, a diuell. And, though at the first this damnable seruice carry away reward, yet in conclusion, it is requited with hatred and curses. For, as the sicke man extreamly distasted with a loathsome potion,² hateth the very cruze³ wherein it was brought him; so doeth the conscience, once soundly detesting sinne, loathe the meanes that induced him to commit it. Contrarily, who withstands a man in his prosecution of a sinne, while hee doteth vpon it, beares a way frownes, and heart burning for a time: but when the offending partie comes to himselfe, and right reason, he recompenseth his former dislike with so much more loue, and so many more thanks. The franticke man returned to his wits,

¹ B E F H.² Portion G.³ B E F H.

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thinks him his best friend, that bound him and beat him most. I will doe my best to crosse any man in his sinnes: If I haue not thankes of him; yet of my conscience I shall.

XVII

GOD must be magnified in his very iudgements: He looks for praise, not onely for heauen, but for hell also: His Iustice is himselfe, as well as his mercie. As heauen then is for the praise of his mercie; so hell for the glorie of his iustice. Wee must therefore bee so affected to iudgements as the author of them is, who delighteth not in bloud as it makes his creature miserable, but as it makes his iustice glorious. Euerie true Christian then must learne to sing that compound dittie of the Psalmist: 'Of mercie and iudgement.' It shall not onely ioy mee to see God gracious and bountifull in his mercies, and deliuerances of his owne; but also to see him terrible in vengeance to his enemies. It is no crueltie to reioyce in iustice. The foolish mercie of men is crueltie to God.

Ps. ci. 1.

XVIII

RARENESSE causeth wonder, and more than that, incredulitie, in those things which in themselues are not more admirable,

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than the ordinarie proceedings of Nature. If a blazing star bee seene in the skie, every man goes forth to gaze; and spends, every evening, some time in wondering at the beames of it. That any soule should be bred of corrupted wood resolved into wormes; or that the Chameleon should euer change his colours and live by ayre; that the Ostrich should digest yron; that the Phoenix should burne her selfe to ashes, and from thence breed a successor, wee wonder, and can scarce credite: Other things more vsuall, no lesse miraculous, wee knowe and neglect. That there should bee a bird that knoweth, and noteth the houres of Day and Night, as certainly as any Astronomer by the course of Heauen; if wee knew not, who would beleue? Or that the Load-stone should by his secret vertue so draw Iron to it selfe, as that a whole Chayne of Needles should all hang by insensible points at each other, onely by the influence that it sends downe from the first; if it were not ordinarie, would seeme incredible. Who would beleue, when hee sees a Fowle mounted as high as his sight can descry it, that there were an Engine to be framed, which could fetch it downe into his fist? Yea, to omit infinite examples: that a little despised Creature should weaue Nets out of her owne Entrailles, and in her platformes of Building should

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observe as iust proportions as the best Geometrician; wee would suspect for an vntruth, if wee saw it not dayly practised in our owne Windowes. If the Sunne should arise but once to the Earth, I doubt every man would be a Persian, and fall downe and worship it; whereas now it riseth and declineth without regard. Extraordinary euent each man can wonder at. The frequence of Gods best workes causeth neglect: not that they are euer the worse for commonnesse; but because wee are soone cloyed with the same conceit, and haue contempt bred in vs through familiaritie. I will learne to note Gods Power and Wisdome, and to giue him prayse of both, in his ordinarie workes: so those things which are but triuiall to the most ignorant, shall be wonders to me; and that not for nine dayes, but for euer.

XIX

THOSE affect to tell nouelties and wonders,¹ fall into many absurdities, both in busie enquire after matters impertinent, and in a light credulitie, to what-euer they heare, and in fictions of their owne, and additions of circumstances to make their reports the more admired. I haue noted these men, not so much wondred at for their strange stories,

¹ Wonders A B E. Woonders C.

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while they are telling, as derided afterwards, when the euent hath wrought their disprooffe and shame. I will deale with rumours, as graue men doe by strange fashions, take them vppe when they are growne into common vse before; I may beleue, but I will not relate them but vnder the name of my author; who shall either warrant me with defence, if it be true; or if false, beare my shame.

XX

IT was a wittle and true speech of that obscure Heraclitus, that all men awaking are in one common world, but when wee sleepe each¹ man goes into a seuerall world by himselfe; which though² it bee but a World of fancies, yet is the true image of that little world, which is in euery mans heart. For the imaginations of our sleepe, shew vs what our disposition is a waking. And as many in their dreames reueale those their secrets to others, which they would neuer haue done awake: so all may and doe disclose to themselues in their sleepe those secret inclinations, which after much searching they could not haue found out waking. I doubt not therefore, but as God heeretofore hath taught future things in dreames (which kind

¹ Ech A B C. Each E.

² Thogh A B C. Though E.

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of reuelation is now ceased) so still hee teacheth the present estate of the heart this way. Some dreames are from our selues, vaine and idle like our selues: Others are diuine, which teach vs good, or moue vs to good; and others deuillish, which sollicite vs to euill. Such answer commonly shall I giue to any temptation in the Day, as I doe by Night. I will not lightly passe ouer my very Dreames: They shall teach me somewhat. So, neyther Night nor Day shall be spent vnprofitably: the Night shall teach me what I am; the Day, what I should be.

XXI

MEN make difference betwixt Seruants, Friends, and Sonnes: Seruants, though neere vs in place; yet for their inferioritie, are not familiar: Friends, though by reason of their equalitie, and our loue, they are familiar; yet still wee conceiue of them, as others from our selues: But Children we thinke of affectionately, as the diuided pieces of our owne Bodyes. But all these are one to GOD: His Seruants, are his Friends; his Friends, are his Sonnes; his Sonnes, his Seruants. Many clayme Kindred¹ of God, and professe Friendship to him: because these are priuiledges without difficultie, and

¹ Kinred A B C H. Kindred E.

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not without honour; all the tryall is in service. The other are most in affection, and therefore secret, and so may bee dissembled; this consisting in action, must needes shew it selfe to the eyes of others: Yee are my Friends, if yee doe whatsoever I command¹ you. Friendship with God, is in service; and this service is in action. Many weare Gods Cloth, that know not their Master, that neuer did good chare² in his service: So, that God hath many Retayners, that weare his Liuerie, for a countenance, neuer wait on him; whom he will neuer owne for Seruants, eyther by Fauour, or Wages: few Seruants, and therefore few Sonnes. It is great fauor in God, and great honor to me, that hee will vouchsafe to make me the lowest Drudge in his Family; which place if I had not, and were a Monarch of Men, I were accursed. I desire no more, but to serue; yet, Lord, thou giuest mee more, to bee thy Sonne. I heare Dauid say, 'Seemeth it a small matter to you, to be the sonne in law to a King?' What is it then, Oh what is it, to be the true adopted Sonne of the King of Glory? Let me not now say as Dauid of Saul, but as Sauls grand-child to Dauid; Oh, what is thy Seruant, that thou shouldest looke vpon such a dead Dogge as I am?

John
xv. 14.

¹ Sam.
xviii. 23.

¹¹ Sam.
ix. 8.

¹ Commaund A B C E.

² A B C.

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XXII

I AM a stranger here below, my Home is aboue; yet I can thinke too well of these forraine Vanities, and not thinke enough of my Home. Surely, that is not so farre aboue my Head, as my Thoughts; neyther doth so farre passe me in distance, as in comprehension: and yet I would not stand so much vpon conceiuing, if I could admire it enough. But my strait Heart is filled with a little wonder, and hath no roome¹ for the greatest part of Glory, that remayneth. Oh God, what happinesse hast thou prepared for thy Chosen? What a Purchase was this, worthy of the Bloud of such a Saniour? As yet I doe but looke towards it, a farre off: But it is easie to see by the out-side, how goodly it is within. Although as thine House on Earth; so, that aboue hath more glory within, than can bee bewrayed by the outer appearance. The outer part of thy Tabernacle here below, is but an Earthly and base substance; but within, it is furnished with a liuing, spirituall, and heauenly Guest: So the outer Heauens, though they be as Gold to all other materiall Creatures; yet they are but drosse to thee: yet how are euen the outmost Walls of that House of thine beauti-

¹ Roume A B. Rowme C. Roome E.

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fied with glorious Lights, whereof euery one is a World for bignesse, and as an Heauen for goodlinesse. Oh teach me by this to long after, and wonder at the inner part, before thou letst¹ me come in, to behold it.

XXIII

RICHES, or Beautie, or whateuer worldly Good that hath beene, doth but grieue vs: that which is, doth not satisfie vs; that which shall be, is vncertaine. What folly is it to trust to any of them?

XXIIII

SECURITIE makes Worldlings merrie: and therefore are they secure, because they are ignorant. That is onely solid ioy, which ariseth from a resolution; when the heart hath cast vp a full account of all causes of disquietnesse, and findeth the causes of his ioy more forceable:² thereupon settling it selfe in a stayed course of reioycing. For the other, so soone as sorrow makes it selfe to be seene, especially in an vnexpected forme, is swallowed vp in despaire; whereas this can meete with no occurrence, which it hath not preuented in thought. Securitie and

¹ BEFH.² ABE. Forcible H.

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Ignorance may scatter some refuse morsels of Ioy, sawced with much bitternesse; or may bee like some boasting House-keeper, which keepeth open doores for one day, with much cheare, and liues staruedly all the yeere after. There is no good Ordinary, but in a good Conscience. I pittie that vnsound Ioy in others, and will seeke for this sound Ioy in my selfe. I had rather weepe, vpon a iust cause, than reioyce vniustly.

XXV

AS Loue keeps the whole Law, so Loue onely is the breaker of it; being the ground, as of all obedience, so of all sinne: for whereas sinne hath been commonly accounted to haue two rootes, Loue and Feare; it is plaine, that Feare hath his originall from Loue: for no man feares to lose ought, but what he loues. Here is Sinne and Righteousnesse brought both into a short summe, depending both vpon one poore Affection: It shall be my onely care therefore to bestow my Loue well; both for obiect, and measure. All that is good, I may loue, but in seuerall degrees; what is simply good, absolutely; what is good by circumstance, onely with limitation. There be these three things that I may loue without exception; God, my Neighbour, my Soule; yet so, as each haue

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their due place: My Body, Goods, Fame, &c. as seruants to the former. All other things I will eyther not care for, or hate.

XXVI

ONE would not thinke, that Pride and Base-mindednesse should so well agree; yea, that they loue so together, that they neuer goe asunder. That Enuie euer proceeds from a base mind, is granted of all. Now the proud man, as he faine would be enuied of others, so he enuieth all men: His Betters hee enuies, because hee is not so good as they; hee enuies his Inferiors, because hee feares they should proue as good as hee; his equals, because they are as good as hee. So, vnder big Lookes, hee beares a base Minde; resembling some Cardinals Mule, which to make vp the Trayne, beares a costly Port-mantle, stuffed with Trash. On the contrarie; who is more proud than the basest (The Cynick tramples on Platoes pride, but with a worse) especially if he be but a little exalted? Wherein we see base men so much more hautie,¹ as they haue had lesse before, what they might be proud of. It is iust with God, as the proud man is base in himselfe, so to make him basely esteemed

¹ Hauty A E. Hautie B. Haughtie H.

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in the eyes of others; and at last, to make him base without pride. I will contemne a proud man, because he is base; and pittie him, because he is proud.

XXVII

LET me but haue time to my Thoughts, but leysure to thinke of Heauen, and Grace to my leysure; and I can be happy in spight of the World: Nothing, but God that giues it, can bereaue me of Grace; and he will not, for his gifts are without repentance: Nothing but Death can abridge me of time; and when I begin to want time to thinke of Heauen, I shall haue eternall leysure to enioy it. I shall be both wayes happy: not from any vertue of apprehension in me (which haue no peere in vnworthinesse) but from the glory of that I apprehend; wherein the Act and Object are from the Author of Happinesse. Hee giues me this glory, let me giue him the glory of his gift: His glory is my happinesse, let my glory be his.

XXVIII

GOD bestowes fauours vpon some in anger; as hee strikes othersome in loue. The Israelites had better haue wanted their Quailes, than to haue eaten them with such

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sawce. And sometimes at our instance remouing a lesser punishment, leauës a greater, though insensible, in the roome of it. I will not so much strīue against affliction, as displeasure: Let me rather be afflicted in loue, than prosper without it.

XXIX

IT is strange, that we Men hauing so continuall vse of God, and being so perpetually beholding¹ to him, should be so strange to him, and so little acquainted with him: since we account it a peruerse nature in any man, that being prouoked with many kind offices, refuses the familiaritie of a worthie friend, which doth still seeke it, and hath deserued it. Whence it comes, that wee are so loth to thinke of our dissolution, and going to God. For naturally, where we are not acquainted, we list not to hazard our welcome; chusing² rather to spend our Money at a simple Inne, than to turne in for a free Lodging to an vnknowne Hoste, whom wee haue onely heard of, neuer had friendship with: Whereas to an entire Friend, whose nature and welcome wee know, and whom wee haue elsewhere familiarly conversed withall, wee goe as boldly and willingly as to our home; knowing, that no

¹ BEFH.² BEFH

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houre can be vnseasonable to such a one: Whiles, on the other side, wee scrape acquaintance with the World, that neuer did vs good, euen after many repulses. I will not liue with God, and in God, without his acquaintance; knowing it my happinesse, to haue such a Friend. I will not let one day passe, without some act of renewing my familiarity with him; not giuing ouer, till I haue giuen him some testimonie of my loue to him, and ioy in him; and till he hath left behind him some pledge of his continued fauour to me.

XXX

MEN, for the most part, wold neither die nor bee olde. When wee see an aged man that hath ouer liued all the Teeth of his Gums, the Haire of his head, the Sight of his Eyes, the Taste of his Palate; we professe we would not liue, till such a cumbersome Age, wherein we prooue burdens to our dearest friends, and our selues: Yet if it bee put to our choice what yeere we would die, we euer shift it off till the next; and want not excuses for this prorogation, rather than faile, alledging, we would liue to amend; when yet wee doe but adde more to the heape of our Sinnes by continuance: Nature hath nothing to plead for this folly; but that life is sweete: Wherein we giue occasion of

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renewing that auncient¹ checke, or one not vnlike to it; whereby that primitiue vision taxed the timorousnesse of the shrinking Confessors; Yee would neither liue to be old, nor die ere your age. What should I doe with you? The Christian must not thinke it enough to endure the thought of Death with patience, when it is obtruded vpon him by necessitie; but must voluntarily call it into his mind with ioy; not onely abiding it should come, but wishing that it might come: I wil not leaue till I can resolute, if I might die to day, not to liue till to morrow.

XXXI

AS a true friend is the sweetest contentment in the Worlde: so in his qualities, hee well resembleth honie, the sweetest of all liquors; Nothing is more sweet to the taste, nothing more sharp and cleansing, when it meets with an exulcerate sore. For my selfe, I know I must haue faults; and therefore I care not for that friend, that I shall neuer smart by. For my friends, I know they can not bee faultlesse: and therefore as they shall find mee sweet in their praises and encouragements, so sharpe also in their censure. Either let them abide me no friend to their faults, or no friend to themselues.

¹ B G. Ancient F H I K.

III

XXXII

IN all other things wee are led by profit; but in the maine matter of all, wee shew our selues vtterly vnthrifty; and whiles we are wise in making good markets in these base commodities, wee shew our selues foolish in the great match of our soules. God and the World come both to one shop, and make profers for our soules. The World, like a franke Chapman, sayes, All these will I giue thee, shewing vs his bagges and promotions, and thrusting them into our hands. God offers a crowne of glorie; which yet hee tels vs wee must giue him day to performe, and haue nothing in present, but our hope and some small earnest of the bargaine. Though wee know there¹ is no comparison betwixt these two in value, finding these earthly things vaine and vnable to giue any contentment, and those other of invaluable worth and benefite: Yet wee had rather take these in hand, than trust God on his word for the future; While yet in the same kind we chuse² rather to take some rich Lordships in reuersion, after the long expectation of three liues expired, than a present summe much vnder-foote: As contrarily, when God and the World are sellers, and wee come to

¹ Their G.

² B E F H.

III

the Mart, The Worlde offers fine painted wares, but will not part with them vnder the price of our torment: God proclaimes, Come yee that want, buy for nought. Now wee thrifty men, that trie all shoppes for the cheapest penni-worth, refuse God, proffering his precious commodities for nothing; and pay an hard price for that which is worse than nothing, painefull. Surely, wee are wise for any thing but our soules: and not so wise for the bodie as foolish for them. O Lord, thy payment is sure, and who knowes how present? Take the soule that thou hast both made and bought: And let me rather giue my life for thy fauour, than take the offers of the world for nothing.

XXXIII

THERE was neuer age that more bragged of knowledge, and yet neuer any that had lesse soundnesse. Hee that knowes not God, knoweth nothing; and hee that loues not God knows him not. For he is so sweet, and infinitely full of delight, that who-euer knowes him, cannot chuse but affect him. The little loue of God then argues the great ignorance, euen of those that professe knowledge. I will not suffer my affections to runne before my knowledge: For then I shall loue fashionably onely, because I heare

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God is worthy of loue; and so bee subject to relapses: But I will neuer lay knowledge as the ground of my loue. So, as I grow in diuine knowledge; I shall still profit in an heauenly zeale.

XXXIII

THOSE that trauell in long pilgrimages, to the Holy Land, what a number of wearie pases¹ they measure? What a number of hard lodgings, and knowne dangers² they passe? And at last when they are come within view of their iourneyes end, what a large Tribute pay they at the Pisan Castle to the Turkes? And when they are come thither, what see they but the bare Sepulchre, wherein their Sauour lay? And the Earth that hee trode vpon, to the increase of a carnall deuotion? What labour should I willingly³ vndertake in my iourney to the true Land of promise, the celestiall Ierusalem; where I shall see and enioy my Sauour himselfe? What tribute of paine or death should I refuse to pay for my entrance, not into his Sepulchre, but his place of glorie? And that not to looke vpon, but to possesse it.

¹ Pases A B E F. Paces C.

² Daungers A B C. Dangers E F H.

³ Willing G.

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XXXV

THOSE that are all in exhortation, no whit in doctrine, are like to them that snuffe¹ the Candle, but powre not in oyle. Againe, those that are all in Doctrine, nothing in Exhortation, drowne the wicke in Oyle, but light it not; making it fit for vse, if it had fire put to it; but as it is, rather capable of good, than profitable in present. Doctrine without exhortation, makes men all braine,² no heart. Exhortation, without doctrine, makes the heart full, leaues the brain empty. Both together make a man: One makes a man wise; the other good. One serues that we may know our dutie, the other that wee may performe it. I will labour in both: but I know not in whether more. Men cannot practise vnlesse they know; and they know in vaine if they practise not.

XXXVI³

THERE be two things in euery good worke; honour and profit. The later⁴ God bestowes vpon vs, the former he keepes to himselfe. The profit of our workes redoundeth not to God. My wel-doing extendeth not to thee. The honour of our

¹ Suffer C.² Omit comma G.³ Om. A B.⁴ A B E G. Latter F H T.

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worke may not be allowed vs. My glory I will not giue to another. I will not abridge God of his part; that he may not bereaue me of mine.

XXXVII

THE proud man hath no God; the enuious man hath no Neighbour; the angrie man hath not himselfe. What can that man haue, that wants himselfe? What is a man better, if he haue himselfe, want¹ all others? What is he the neerer, if he haue himselfe, and others, and yet want God? What good is it then to be a man, if he be either wrathfull, proud, or enuious?

XXXVIII

MAN that was once the soueraine Lord of all creatures, whom they seruiceably attended at all turnes,² is now sent to the very basest of all creatures to learne good qualities, Go to the Pismire, &c. And sees the most contemptible creatures preferd³ before him: The Asse knoweth his owner; wherein we, like the miserable heire of some great Peere, whose house is decayed through the treason of our progenitors, heare and see what Honours and Lordships we should haue had; but now find our selues below many of the vulgar: we haue not so much

¹ And want T.² A E. Times T.³ Preferr'd A. Preferr'd E G.

Prov. vi. 6.

Cf. Isaiah
i. 3.

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cause of exaltation, that we are men, and not beastes; as we haue of humiliation, in thinking how much we were once better then we are, and that now in many duties we are¹ men inferiour to beastes: so as those whom we contemne, if they had our reason, might more iustly contemne vs; and as they are, may teach vs by their examples, and doe condemne vs by their practice.²

XXXIX

THE idle man is the Diuels cushion, on which he taketh his free ease: who, as he is vncapable of any good, so hee is fitly disposed for all euill Motions. The standing Water soone stinketh: whereas the Currant euer keepes cleare and cleanly; conueying downe all noysome matter that might infect it, by the force of his streame. If I doe but little good to others by my endeouours; yet this is great good to me, that by my labour I keepe my selfe from hurt.

XL

THERE can be no neerer coniunction in nature, than is betwixt the Body and the Soule: yet these two are of so contrarie disposition, that as it falls out in an ill-matched Man and Wife; those seruants which the one likes best, are most disprayed

¹ Are omit G.² I K. Practise B E F G.

III

of the other: so here, one still takes part against the other in their choise: What benefits the one, is the hurt of the other. The glutting of the body pines the soule; and the soule thrives best when the body is pinched. Who can wonder,¹ that there is such faction, amongst others, that sees so much in his very selfe? True wisdom is, To take, not with the stronger, as the fashion of the world is, but with the better: following heerein, not vsurped power, but iustice. It is not hard to discerne, whose the right is; whether the seruant should rule or the mistresse. I will labour to make and keepe the peace, by giuing each part his owne indifferently: but if more be affected with an ambitious contention, I will rather beate Hagar out of doores, then shee shall ouer-rule her mistresse.

Gen. xxi.
14.

XLI

I SEE iron first heated red hot² in the fire, and after beaten and hardned with cold water. Thus will I deale with an offending friend: first heate him with deserued praise of his vertue, and then beate vpon him with reprehension: so good nurses when their children are fallen, first take them vp and speake them faire, chide them afterwarde:

¹ A B F I K. Woonder C E. ² Hote A B C E.

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Gentle speech is a good preparative for rigour. He shall see that I loue him, by my approbation: and that I loue not his faults by my reproofe. If he loue himselfe, he will loue those that mislike his vices; and if he loue not himselfe, it matters not whether he loue mee.

XLII

THE liker wee are to God, which is the best and onely good, the better and happier we must needs be. All sinnes make vs vnlike him, as being contrary to his perfect holinesse: but some shew more direct contrariety: such is enuy. For, whereas God bringeth good out of euill; the enuious man fetcheth euill out of good; wherein also his sin proues a kind of punishment: for whereas to good men euen euill things worke together to their good; contrarily to the enuious, good things worke together to their euill. The euill, in any man, though neuer so prosperous, I will not enuy, but pittie: The good graces I will not repine at, but holily emulate: reioycing that they are so good; but grieuing that I am no better.

XLIII

THE couetous man is like a Spider, as in this that hee doth nothing but lay his nets to catch enery flie, gaping onely for a

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bootie of gaine; so yet more in that whiles he makes nets for these flies, he consumeth his own bowels: so that which is his life, is his death. If there be any creature miserable, it is he; and yet he is least to be pittied, because he makes himselfe miserable: such as he is I will account him; and will therefore sweepe downe his webs and hate his poyson.

XLIIII

IN heauen there is all life, and no dying: in Hell is all death, and no life; In earth there is both liuing and dying; which, as it is betwixt both, so it prepares for both. So that he which here below dies to sin, doth after liue in heauen; and contrarily, he that liues in sinne vpon earth, dies in hell afterwards. What if I haue no part of ioy here below, but still succession of afflictions? The wicked haue no part in heauen, and yet they enioy the earth with pleasure: I would not change portions with them. I reioyce that seeing I cannot haue both, yea I haue the better. O Lord, let me passe both my deaths heere vpon earth. I care not how I liue or die, so I may haue nothing but life to looke for in another world.

III

XLV

THE conceit¹ of Proprietie hardens a man against many inconueniences, and addeth much to our pleasure: The mother abides many vnquiet nights, many painefull throwes, and vnpleasant sauours of her childe, vpon this thought, It is my own. The indulgent father magnifies that in his owne sonne, which hee could scarce like in a stranger. The want of this to God-ward makes vs so subiect to discontentment, and cooleth our delight in him, because we thinke of him aloofe, as one in whom we are not interested.² If wee could thinke, It is my God that cheereth me with his presence, and blessings, while I prosper; that afflicteth mee in loue, when I am dejected; my Sauour is at Gods right hand; my Angels stand in his presence: It could not be, but Gods fauour would be sweeter, his chastisements more easie, his benefits more effectuell. I am not my owne, while God is not mine: and while he is mine, since I doe possesse him, I will enioy him.

XLVI

NATURE is of her owne inclination forward, importunately longing after that which is denyed her; and scornfull of what

¹ I K. Conceit A B C E F. ² A B C E F H I K.

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shee may haue. If it were appointed that we should liue alwaies vpon earth, how extreamly would wee exclaime of wearinesse, and wish rather that we were not? Now it is appointed we shall liue heere but a while and then giue roome to our successors, each one affects a kinde of eternity vpon earth. I will labour to tame this peeuish and sullen humour of nature, and will like that best that must be.

XLVII

ALL true earthly pleasure forsooke man when he forsooke his Creator; what honest and holy delight he before tooke in the dutifull seruices of the obsequious creatures; in the contemplation of that admirable variety, and strangenesse of their proprieties; in seeing their sweet accordance with each other, and all with himselfe? Now most of our pleasure is, to set one creature together by the eares with another, sporting our selues onely with that deformitie, which was bredde through our owne fault. Yea, there haue been, that haue delighted to see one man spill anothers blood vpon the sand, and haue shouted for ioy at the sight of that slaughter, which hath fallen out vpon no other quarrell but the pleasure of the beholders: I doubt not, but as we solace our selues in the discord of the inferiour Creatures; so the euill spirits

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sport themselves in our dissensions. There are better qualities of the Creature, which wee passe ouer without pleasure. In recreations, I will chuse those which are of best example and best vse; seeking those by which I may not onely be the merrier, but the better.

XLVIII

THERE is no want for which a man may not finde a remedie in himselfe. Doe I want riches? He that desires but little, cannot want much. Do I want friends? If I loue God enough, and my selfe but enough, it matters not. Doe I want health? If I want it but a little, and recouer, I shall esteem it the more, because I wanted. If I be long sick and vnreouerably, I shall be the fitter and willinger to die; and my paine is so much lesse sharpe, by how much more it lingreth. Doe I want maintenance? A little, and course,¹ will content nature. Let my minde be no more ambitious, then my backe and belly, I can hardly complaine of too little. Doe I want sleepe? I am going whither there is no vse of sleepe: where all rest, and sleepe not. Doe I want children? Many that haue them, wish they wanted. It is better to be childlesse, then crossed with their miscarriage. Do I want learning? He

¹ Course B. Course E.

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hath none, that saith he hath enough. The next way to get more, is to finde thou wantest. There is remedie for all wants, in our selues, sauing only for want of grace: and that, a man cannot so much as see and complaine that he wants, but from aboue.

XLIX

EVERY vertuous action (like the Sunne eclipsed) hath a double shadow; according to the diuers aspects of the beholders: one of glory, the other of enuy. Glory followes vpon good deserts; Enuie vpon glory. He that is enuied, may thinke himselfe well: for he that enuies him, thinkes him more then well. I know no vice in another, whereof a man may make so good and comfortable vse to himselfe. There would be no shadow, if there were no light.

L

IN meddling with the faults of friends, I haue obserued many wrongfull courses; what for feare, or selfe-loue, or indiscretion: some I haue seene, like vnmercifull and couetous Chirurgians, keepe the wound raw, which they might haue seasonably remedied; for their owne gaine: Others that haue laid healing plasters¹ to skin it aloft, when there

¹ Plaisters A B C I K. Plasters E F.

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hath beene more neede of corrosiues to eate out the dead flesh within: Others, that haue galled and drawen when there hath been nothing but solide flesh, that hath wanted only filling vp. Others that haue healed the sore, but left an vnsightly scarre of discredit behinde them: He that would do good this way must haue fidelity, courage, discretion, patience. Fidelity, not to beare with; courage, to reprove them; discretion to reprove them well; patience to abide the leasure of amendment; making much of good beginnings, and putting vp many repulses, bearing with many weaknesses; still hoping; still soliciting; as knowing that those who haue beene long vsed to fetters cannot but halt a while, when they are taken off.

LI

GOD hath made all the world, and yet what a little part of it is his? Diuide the world into foure parts: but one, and the least, containeth all that is worthie the name of Christendome: the rest ouerwhelmed with Turcisme, and Paganisme: and of this least part, the greater halfe yet holding aright concerning God and their Sauour in some common principles, ouerthrow the truth in their conclusions; and so leaue the lesser part of the least part for God. Yet lower; of

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those that hold aright concerning Christ, how few are there, that doe otherwise then fashionably professe him? And of those that doe seriously professe him, how few are there that in their liues deny him not, liuing worthie¹ of so glorious a calling? Wherein I doe not pitie God, who will haue glory euen of those that are not his. I pitie miserable men that do reiect their Creator and Redeemer, and themselues in him: And I enuie Satan, that he ruleth so large. Since God hath so few, I will be more thankfull that he hath vouchsafed me one of his; and be the more zealous of glorifying him, because we haue but a few fellowes.

LII

AS those that haue tasted of some delicate dish, finde other plaine dishes but vnpleasant; so it fareth with those which haue once tasted of heavenly things, they cannot but contemn the best worldly pleasures. As therfore some dainty guest knowing there is so pleasant fare to come; I will reserue my appetite for it, and not suffer my selfe cloyed with the course² Diet of the World.

¹ A C. Unworthy T.

² A G. Coorse C. Coarse T.

III

LIII

I FIND many places, where God hath vsed the hand of good Angels, for the punishment of the Wicked; but neuer could yet find one, wherein hee employed an euill Angell in any direct good to his Children. Indirect I find many, if not all, through the power of him that brings Light out of Darke-ness, and turnes their euill to our good: in this choyse, God would and must bee imitated. From an euill Spirit I dare not receiue ought, if neuer so good; I wil receiue as little as I may from a wicked man. If he were as perfectly euill as the other, I durst receiue nothing: I had rather hunger, than wilfully dip my hand in a wicked mans dish.

LIIII

WE are ready to condemne others for that which is as eminently faulty in our selues. If one blinde man rush vpon another in the Way; eyther complaynes of others blindnesse, neyther of his owne. I haue heard those which haue had most corrupt Lungs, complayne of the vnsauourie breath of others. The reason is, because the mind casteth altogether outward, and reflecteth not into it selfe: Yet it is more shamefull, to

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be eyther ignorant of or fauourable to our owne imperfections. I will censure others vices fearefully, my owne confidently, because I know them; and those I know not, I will suspect.

LV

HE is a very humble man, that thinkes not himselfe better than some others; and he is very meane, whom some others do not account better than themselues: so that Vessell that seemed very small vpon the Mayne,¹ seemes a tall Shippe vpon the Thames. As there are many better for Estate than my selfe, so there are some worse; and if I were yet worse, yet would there be some lower: and if I were so lowe, that I accounted my selfe the worst of all; yet some would account themselues in worse case. A mans opinion is in others; his being is in himselfe. Let mee know my selfe, let other ghesse² at me. Let others eyther enuie or pittie me, I care not, so long as I enioy my selfe.

LVI

HE can neuer wonder enough at Gods workemanship, that knowes not the frame of the World: for he can neuer else

¹ Maine A B C. Mayne E G.

² Ghesse A B C E. Guesse G.

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conceiue the hugeness and strange proportion of the Creature. And he that knowes this, can neuer wonder more at any thing else. I will learne to know, that I may admire; and by that little I know, I will more wonder at that I know not.

LVII

THERE is nothing belowe, but toying, grieuing, wishing, hoping, fearing; and wearinesse in all these. What fooles are we, to be besotted with the loue of our owne trouble, and to hate our libertie and rest? The loue of miserie is much worse than miserie it selfe. We must first pray, that God would make vs wise, before wee can wish hee would make vs happie.

LVIII

IF a man referre all things to himselfe, nothing seemes enough: If all things to God, any measure will content him of Earthly things; but in grace he is insatiable. Worldlings serue themselues altogether in God, making Religion but to serue their turnes, as a colour of their Ambition, and Couetousnesse: The Christian seekes God onely, in seeking himselfe, vsing all other things but as subordinately, to him; not caring whether

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himselfe winne or lose, so that God may winne glory in both. I will not suffer mine eyes and minde to bee bounded with these visible things; but still looke through all these matters, at God, which is the vtmost scope of them: accounting them only as a thorowfare¹ to passe by, not as an habitation to rest in.

LIX

HE is wealthie enough, that wanteth not: Hee is great enough, that is his owne Master: Hee is happie enough, that liues to die well. Other things I will not care for; nor too much for these, saue onely for the last, which alone can admit of no immoderation.

LX

A MAN of extraordinarie parts makes himselfe, by strange and singular behauour, more admired: which if a man of but common facultie doe imitate, he makes himselfe ridiculous: for that which is construed as naturall to the one, is descryed to be affected in the other; and there is nothing forced by affectation, can be comely. I will euer strue to goe in the common Roade: so, while I am not notable, I shall not be notorious.

¹ Through-fare A B C E.

LXI

GOLD is the best Mettall, and for the puritie, not subiect to rust, as all others; and yet the best Gold hath some drosse. I esteeme not that man, that hath no faults; I like him well, that hath but a few, and those not great.

LXII

MANY a man marres a good Estate, for want of skill to proportion his Carriage answerable to his Abilitie. A little Sayle to a large Vessell, rids¹ no way, though the Wind be faire; a large Sayle, to a little Barke, drownes it; a Top-Sayle to a Shippe of meane Burthen, in a rough Weather, is dangerous; a lowe Sayle in an easie gale, yeelds little aduantage: This disproportion causeth some to liue miserably, in good Estate; and some, to make a good Estate miserable. I will first know what I may doe for safetie, and then I will try what I can doe for speede.

LXIII

THE Rich man hath many Friends; although in truth Riches haue them, and not the man: As the Asse that carryed the Egyptian² Goddesse, had many bowed

¹ E. Riddes A B C.

² E. Ægyptian G.

knees, yet not to the Beast, but to the Burthen. For, separate the Riches from the person, and thou shalt see friendship leaue the man, and follow that which was euer his object: while he may command, and can either giue, or controll, hee hath attendance, and proffer of loue at all hands; but which of these dares acknowledge him, when he is going to Prison for Debt? Then these Wasps, that made such musicke about this Gally-pot, shew plainly, that they came onely for the Honey that was in it. This is the miserie of the Wealthie, that they cannot know their Friends: Whereas those that loue the poore man, loue him for himselfe. He that would chuse a true Friend, must search out one that is neyther couetous nor ambitious; for such a one loues but himselfe in thee. And if it be rare to finde any not infected with these qualities; the best is, To entertaine all, and trust few.

LXIIII

THAT which the French Prouerbe hath of Sicknesses, is true of all Euils, That they come on horsebacke, and goe away on foot. We haue oft seene a sudden Fall, or one Meales surfet, hath stucke by many, to their Graues: Whereas pleasures come like Oxen, slowe and heauily; and goe away like Post-

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horses, vpon the spurre. Sorrowes, because they are lingring guests, I will entertaine but moderately; knowing, that the more they are made of, the longer they will continue: And for Pleasures, because they stay not, and doe but call to drinke at my doore, I will vse them as Passengers, with slight respect. Hee is his owne best friend, that makes least of both of them.

LXV

IT is indeed more commendable to giue good example, than to take it: yet imitation, how-euer in ciuill matters it be condemned of seruilitie, in Christian practice hath his due prayse. And though it be more naturall for beginners at their first imitation, that cannot swimme without Bladders; yet the best Proficient shall see euer some higher steppes of those that haue gone to Heauen before him, worthie of his tracing: Wherein much caution must bee had, that wee follow good men, and in good: Good men; for if we propound imperfect patterns to our selues, we shall be constrainned first to vnlearn those ill habits we haue got by their imitation, before wee can be capable of good: so, besides the losse of labour, we are further off from our end. In good; for, that a man should be so wedded to any mans person, that he can make no separation from his infirmities, is both absurdly

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seruile, and vnchristian. Hee therefore that would follow well, must know to distinguish well, betwixt good men and euill, betwixt good men and better, betwixt good qualities and infirmities. Why hath God giuen mee education, not in a desert¹ alone, but in the companie of good and vertuous men; but that by the sight of their good Carriage, I should better my owne? Why should wee haue interest in the vices of men, and not in their vertues? And although precepts be surer; yet a good mans action is according to precept, yea, is a precept it selfe. The Psalmist compares the Law of God to a Lanterne; good example beares it. It is safe following him that carryes the Light. If hee walke without the Light, hee shall walke without me.

LXVI

AS there is one common end to all good men, Saluation; and one Author of it, Christ: so there is but one way to it; doing well, and suffering euill. Doing well (me thinkes) is like the Zodiacke in the Heauen, the highway of the Sun, through which it dayly passeth: suffering euill, is like the Ecliptick Line that goes through the midst of it. The rule of doing well, the Law of God, is vniforme and eternall; and the Copies

¹ Desert E.

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of suffering euill, in all times agree with the originall: No man can eyther doe well, or suffer ill, without an example. Are wee sawen in pieces? so was Esay: Are wee headed?¹ so Iohn Baptist: Crucified? so Peter: Throwne to wilde Beasts? so Daniel: Into the Furnace?² so the three Children: Stoned? so Stephen: Banished? so the beloued Disciple: Burnt? so Millions of Martyrs: Defamed and slandered? What good man euer was not? It were easie to be endlesse, both in Torments and Sufferers; whereof each hath begun to other, all to vs. I may not hope to speede better than the best Christians; I cannot feare to fare worse. It is no matter which way I goe, so I come to Heauen.

LXVII

THERE is nothing beside life of this nature, that it is diminished by addition. Euery moment wee liue longer than other: and each moment that we liue longer, is so much taken out of our life. It increaseth and diminisheth onely by minutes; and therefore is not perceiued: the shorter steppes it taketh, the more slyly it passeth. Time shall not so steale vpon me that I shall not discerne it, and catch it by the fore-locke; nor so steale

¹ E. Beheaded G.² A B C E. Furnace G.

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from me, that it shall carrie with it no witnesse of his passage, in my proficiencie.

LXVIII

THE prodigall man, while hee spendeth, is magnified; when hee is spent, is pitied: and that is all his recompence for his lausht¹ Patrimonie. The couetous man is grudged while hee liues, and his death is reioyced at: for, when hee endes, his riches beginne to bee goods. He that wisely keepes the meane betweene both, liueth well, and heares well; neither repined at by the needy, nor pitied by greater men. I would so manage these worldly commodities, as accounting them mine to dispose, others to partake of.

LXIX

A GOOD name (if any earthly thing) is worth seeking, worth struing for; yet to affect a bare name, when wee deserue either ill or nothing, is but a proud hypocrisie: And to bee puffed vp with the wrongfull estimation of others mis-taking our worth, is an idle and ridiculous pride. Thou art well spoken of vpon no desert; what then? Thou hast deceived thy neighbours, they one another; and all of them haue deceived thee:

¹ B E G.

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for thou madest them thinke of thee otherwise than thou art; and they haue made thee thinke of thy selfe as thou art accounted: The deceit came from thee, the shame will end in thee. I will account no wrong greater, than for a man to esteeme and report me aboue that I am: not reioycing in that I am well thought of, but in that I am such as I am esteemed.

LXX

IT was a speech¹ worthy the commendation, and frequent remembrance of so diuine a Bishop as Augustine, which is reported of an aged Father in his time: who, when his Friends comforted him on his sicke bed, and told him, they hoped hee should recouer, answered; If I shall not die at all, well: but if euer, why not now? Surely, it is folly, what wee must doe, to doe vnwillingly. I will neuer thinke my Soule in good case, so long as I am loath² to thinke of dying; and will make this my comfort, Not I shall yet liue longer, but I shall yet doe more good.

LXXI

EXCESSES are neuer alone: Commonly those that haue excellent parts, haue some extremely vicious Qualities. Great

¹ Speech A.² Loth A.

III

Wits haue great Errors, and great States haue great Cares: whereas mediocrity of Gifts, or of Estate, hath vsually but easie inconueniences: Else the Excellent would not know themselves, and the Meane would bee too much dejected. Now, those whom we admire for their Faculties, we pittie for their Infirmities; and those which finde themselves but of the ordinarie Pitch, ioy, that as their Vertues, so their Vices are not eminent. So the Highest haue a blemished glory, and the Meane are contentedly secure. I will magnifie the Highest, but affect the Meane.

LXXII

THE Body is the case or sheath of the Minde: yet as naturally it hideth it, so it doth also many times discouer it. For although the Fore-head, Eyes, and frame of the Countenance doe sometimes belye the disposition of the Heart; yet most commonly they giue true generall Verdicts. An angry mans Browes are bent together, and his Eyes sparkle with rage; which, when he is well pleased, looke smooth and chearefully. Enuie hath one Looke, Desire another, Sorrow yet another, Contentment a fourth, different from all the rest. To shew no passion, is too stoicall; to shew all, is impotent; to shew other than wee feele, hypo-

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criticall. The Face and Gesture doe but write, and make Commentaries vpon the Heart. I will first endeuour so to frame and order that, as not to entertaine any passion, but what I need not care to haue layed open to the World: and therefore will first see, that the Text be good; then, that the glosse be true: and lastly, that it be sparing. To what end hath God so walled in the heart, if I should let euery mans eyes into it by my countenance?

LXXIII

THERE is no publike Action which the World is not readie to scan; there is no action so priuate, which the euill Spirits are not witnesses of: I will endeuour so to liue, as knowing, that I am euer in the eyes of mine enemies.

LXXIIII

WHEN wee our selues, and all other vices are olde, then Couetousnesse alone is yong,¹ and at his best age. This vice loues to dwell in an old ruinous cottage: Yet that age can haue no such honest colour for niggardlinesse, and insatiable desire. A young man might pleade the vncertaintie

¹ A B. Yoong C E.

III

of his estate, and doubt of his future need; but an old man sees his set period before him. Since this humour is so necessarily annexed to this age, I will turne it the right way, and nourish it in my selfe: The older I grow, the more couetous I will be; but of the riches, not of the World, that I am leauing, but of the World I am entring¹ into. It is good coueting what I may haue, and cannot leaue behind me.

LXXV

THERE is a mutuall hatred betwixt a Christian, and the World: For on the one side, the loue of the World is enmitie with God; and Gods Children cannot but take their Fathers part. On the other, The World hates you because it hated me first. But the hatred of the good man to the wicked is not so extreame, as that wherewith he is hated. For the Christian hates euer with commiseration, and loue of that good he sees in the worst; knowing that the essence of the very diuels is good, and that the lewdest man hath some excellent parts of nature, or common graces of the spirit of God, which he warily singlet out in his affection. But the wicked man hates him for goodnes, and

¹ B E G.

III

therefore findes nothing in himselfe to moderate his detestation. There can be no better Musick in my eare then the discord of the wicked. If he like me, I am afraid he spies some quality in me like to his owne. If he saw nothing but goodnesse, hee could not loue me, and be bad himselfe. It was a iust doubt of Phocion, who when the people prayed him, asked, What euil haue I done? I will strue to deserue euill of none: but not deseruing ill, it shal not grieue me to heare ill of those that are euill. I know no greater argument of goodnesse, than the hatred of a wicked man.

LXXVI

A MAN that comes hungry to his Meale, feedes heartily on the Meat set before him, not regarding the Mettall, or forme of the Platter, wherein it is serued; who afterwards, when his stomacke is satisfied, begins to play with the Dish, or to read Sentences on his Trencher. Those auditors which can find nothing to do, but note elegant words and phrases, or Rhetoricall colours, or perhaps an ill grace of gesture in a pithie and materiall speech; argue themselues full, ere they came to the feast: and therefore goe away with a little pleasure, no profit. In hearing others, my onely intention shall be to feede my minde

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with solide matter: if my eare can get ought by the way, I will not grudge it, but I will not intend it.

LXXVII

THE ioy of a Christian in these worldly things, is limited,¹ and euer awed with feare of excesse, but recompensed abundantly with his spirituall mirth: whereas the worldling giues the reines to his mind, and powres himselfe out into pleasure, fearing only that he shal not ioy enough. He that is but halfe a Christian, liues but miserably; for he neither enioyeth God, nor the World: Not God, because he hath not grace enough² to make him his owne: Not the World, because he hath some taste of grace, enough to shew him the vanitie and sinne of his pleasures. So, the sound Christian hath his Heauen aboue, the Worldling here below, the vnsettled Christian no where.

LXXVIII

GOOD Deedes are very fruitfull; and not so much of their nature, as of Gods blessing, multipliable. Wee thinke tenne in the hundred extreame and biting Vsurie: God giues vs more than an hundred for

¹ Limited F.² Enogh A B C.

III

tenne; yea, aboue the increase of the Graine, which wee commend most for multiplication. For out of one good action of ours, God produceth a thousand; the Haruest whereof, is perpetuall. Euen the faithfull actions of the olde Patriarkes, the constant sufferings of ancient Martyrs liue still, and still doe good to all successions of Ages, by their example. For, publike¹ actions of Vertue, besides that they are presently comfortable to the doer, are also exemplarie to others: and as they are more beneficiall to others, so are more crowned in vs. If good Deedes were vtterly barren and incommodious, I would seeke after them for the conscience of their owne goodnesse: how much more shall I now be encouraged to performe them, for that they are so profitable both to my selfe and to others, and to me in others? My principall care shall be, that while my soule liues in glory in heauen, my good actions may liue vpon earth; and that they may be put into the banke and multiply, while my body lies in the graue and consumeth.

LXXIX

A CHRISTIAN for the sweet fruit he beares to God and men, is compared to the noblest of all plants, the Vine. Now

¹ Publique A B C E.

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as the most generous Vine, if it be not pruned, runs out into many superfluous stemmes, and growes at last weake and fruitlesse: so doth the best man if he be not cut short of his desires, and pruned with afflictions. If it bee painfull to bleed, it is worse to wither. Let me be pruned that I may grow, rather than cut vp to burne.

LXXX

THOSE that doe but superficially taste of diuine knowledge, finde little sweetnesse in it; and are ready for the vnpleasant relish to abhorre it: whereas if they would diue deep into the Sea, they should finde fresh water neere to the bottome: That it sauours not well at the first, is the fault not of it, but of the distempered palate that tastes it. Good metals and minerals are not found close vnder the skinne of the earth, but below in the bowels of it: No good Miner casts away his mattock because he findes a veine of tough clay, or a shelve of stone; but still delueth lower, and passing through many changes of soyle, at last comes to his rich treasure. We are too soone discouraged in our spirituall gaines. I will still perseuer¹ to seeke; hardening my selfe against all

¹ Persevere B G.

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difficultie. There is comfort euen in seeking hope; and there is ioy in hoping, good successe; and in that successe, is happinesse.

LXXXI

HE that hath any experience in spirituall matters, knowes that Satan is euer more violent at the last; then¹ raging most furiously, when he knowes he shall rage but a while. Hence of the persecutions of the first Church, the tenth and last vnder Dioclesian and Maximinian, and those other fve tyrants was the bloodiest. Hence this age is the most dissolute, because neere the conclusion. And as this is his course in the vniuersall assaults of the whole Church, so it is the same in his conflicts with euery Christian soule. Like a subtil orator he reserues his strongest force till the shutting vp: And therefore miserable is the folly of those men who deferre their repentance till then; when their onset shall be most sharpe, and they through paine of body, and perplexednesse of minde, shall be least able to resist. Those that haue long furnisht them-selues with spirituall munition, finde worke enough in this extreame brunt of temptation: how then should the carelesse man, that with the helpe of all opportunities

¹ A B E. Than C.

III

could not finde grace to repent, hope to atchieue¹ it at the last gaspe, against greater force, with lesse meanes, more distraction, no leasure? Wise Princes vse to prepare tenne yeares before for a Field of one day: I will euery day lay vp somewhat for my last. If I winne that skirmish, I haue enough. The first and second blow begin the battell: but the last only wins it.

LXXXII

I OBSERVE three seasons² wherein a wise man differs not from a foole; In his infancy, in sleepe, and in silence: For in the two former we are all fooles; and in silence all are wise. In the two former yet, there may be 'concealement of folly; but the tongue is a blab: there cannot be any kind of folly, either simple, or wicked, in the heart, but the tongue will bewray it. He cannot be wise that speaks much, or without sense, or out of season; nor he knowne for a foole that sayes nothing. It is a great miserie, to be a foole: but this is yet greater, that a man cannot be a foole but he must shew it. It were well for such a one, if he could be taught to keepe close his foolishnesse: but then there should be no fooles. I haue heard some (which haue scorned the

¹ B E G.² Reasons F.

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opinion of folly in themselves) for a speech wherein they haue hoped to shew most wit, censured of folly, by him that hath thought himselfe wiser: and another, hearing his sentence again, hath condemned him for want of wit in censuring. Surely, he is not a foole that hath vnwise thoughts, but he that vtters them. Euen concealed folly is wisdom: and sometimes wisdom vttered, is folly. While others care how to speake, my care shall be how to hold my peace.

LXXXIII

A WORKE is then onely good and acceptable, when the action, meaning and manner are all good: For, to doe good with an ill meaning (as Judas saluted Christ to betray him) is so much more sinfull, by how much the action is better; which being good in the kind, is abused to an ill purpose: To doe ill in a good meaning (as Vzza in staying the Arke) is so much amisse, that the good intention cannot beare out the vnlawfull act: which although it may seeme some excuse, why it should not be so ill, yet is no warrant to iustifie it. To meane well and doe a good action, in an ill manner (as the Pharisee made a good prayer, but arrogantly) is so offensive, that the euill manner depraue both the other. So a thing may be euill vpon one

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circumstance, it cannot be good but vpon all. In what-euer business I goe about, I will enquire, What I doe for the substance, How for the manner, Why for the intention: For the two first I will consult with God, for the last with my owne heart.

LXXXIIII

I CAN do nothing without a million of witnesses: The conscience is as a thousand witnesses; and God is as a thousand consciences: I will therefore so deale with men, as knowing that God sees me; and so with God, as if the World saw me; so with my selfe, and both of them, as knowing that my conscience seeth me: and so with them all, as knowing I am alwaies overlooked by my accuser, by my iudge.

LXXXV

EARTHLY inheritances are diuided oft times with much inequality: The priuiledge of primogeniture stretcheth larger in many places now, then it did among the ancient Iewes. The yonger many times serues the elder; and while the eldest aboundeth, all the later issue is pinched. In heauen it is not so: all the sons of God are heires, none vnderlings, and not heires vnder

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wardship, and hope, but inheritors; and not inheritors of any little pittance of land, but of a kingdome; nor of an earthly kingdom, subiect to danger of losse, or alteration; but one glorious and euerlasting. It shall content me here, that hauing right to all things, yet I haue possession of nothing but sorrow. Since I shall haue possession aboue, of all that, whereto I haue right below, I will serue willingly, that I may raigne; serue for a while, that I may raigne for euer.

LXXXVI

EVEN the best things ill vsed, become euils; and contrarily, the worst things vsed well, proue good: A good tongue vsed to deceit; a good wit, vsed to defend errour; a strong arme, to murder; authoritie, to oppresse; a good profession, to dissemble; are all euill: Yea, Gods owne word¹ is the sword of the spirit; which if it kil not our vices, kils our soules. Contrariwise (as poysons are vsed to wholesome medicine) afflictions and sins, by a good vse proue so gainefull, as nothing more. Wordes are as they are taken: and things are as they are vsed. There are euen cursed blessings: O Lord rather giue me no fauours, than not grace to vse them. If I want them, thou

¹ Worde A B E. Woordes C.

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requirest not what thou doest not giue: But if I haue them, and want their vse; thy mercie prooues my iudgement.

LXXXVII

MAN is the best of all these inferiour creatures; yet liues in more sorrow and discontentment, than the worst of them: whiles that reason wherein he excels them, and by which he might make aduantage of his life, he abuseth to a suspicious distrust. How many hast thou found of the fowles of the ayre, lying dead in the way for want of prouision? They eate and rest, and sing, and want nothing. Man which hath farre better meanes to liue comfortably, toyleth and careth, and wanteth; whom yet his reason alone might teach, that he which careth for these lower creatures made only for man, will much more prouide for man to whose vse they were made. There is an holy carelesnesse; free from idlenes, free from distrust. In these earthly things, I will so depend on my Maker, that my trust in him may not exclude my labour; and yet so labour (vpon my confidence on him) as my indeauour may be void of perplexitie.

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LXXXVIII

THE precepts, and practice of those with whom we liue, auaille much on either part. For a man not to be ill where he hath no prouocations to euill, is lesse commendable: but for a man to liue continently in Asia (as he said) where he sees nothing but allurements to vncleanesse; for Lot to be a good man in the midst of Sodome; to be abstemious in Germany, and in Italy chaste; this is truly praise-worthie. To sequester our selues from the company of the World, that we may depart from their vices, proceeds from a base and distrusting mind: as if we would so force goodnesse vpon our selues, that therefore only we would be good, because we cannot be ill. But for a man so to be personally, and locally in the throng of the World, as to withdraw his affections from it, to vse it, and yet to contemne it at once, to compell it to his seruice without any infection, becomes well the noble courage of a Christian. The World shall be mine, I will not be his; and yet so mine, that his euill shall¹ be still his owne.

¹ Shall F.

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LXXXIX

HE that liues in God, cannot be weary of his life, because he euer findes both somewhat to doe, and somewhat to solace himselfe with; cannot bee ouer loath to part with it, because he shall enter into a neerer life and societie with that God in whom hee delighteth; Whereas he that liues without him, liues many times vncomfortably here, because partly he knowes not any cause of ioy in himselfe; and partly he findes not any worthy employment to employ himselfe withall; Dies miserably, because he either knowes not whither he goes, or knowes hee goes to torment. There is no true life, but the life of faith. O Lord, let me liue out of the World with thee (if thou wilt) but let me not liue in the World without thee.

XC

SINNE is both euill in it selfe, and the effect of a former euill, and the cause of sinne following; a cause of punishment, and lastly a punishment it selfe. It is damnable iniquitie in man, to multiply one sinne vpon another; but to punish one sinne by another, in God is a iudgement both most iust, and most fearefull: So as all the storehouse of God hath not a

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greater vengeance: with other punishments the bodie smarteth, the soule with this. I care not how God offends me with punishments, so he punish me not with offending him.

XCI

I HAUE seene some afflict their bodies with wilfull famine, and scourges of their owne making; God spares me that labour; For he whippes mee daily with the scourge of a weake body; and sometimes with ill tongues. He holds me short many times of the feeling of his comfortable presence, which is in truth so much more miserable an hunger, then that of the bodie, by how much the soule is more tender, and the food denyed more excellent. He is my Father; infinitely wise to proportion out my correction according to my estate; and infinitely louing in fitting me with a due measure. He is a presumptuous child that will make choice of his owne rod. Let me learne to make a right vse of his corrections, and I shall not neede to correct my selfe. And if it should please God to remit his hand a little; I will gouerne my body, as a master, not as a tyrant.

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XCII

IF God had not said, *Blessed are those that hunger*; I know not what could keepe weake Christians from sinking in despaire: Many times all I can doe, is to finde and complaine that I want him, and wish to recouer him: Now this is my stay, that he in mercy esteemes vs not onely by hauing, but by desiring also; and after a sort accounts vs to haue that which we want, and desire to haue: and my soule assuming, tels me I doe vnfaignedly wish him, and long after that grace I misse. Let me desire still more, and I know I shall not desire alwaies. There was neuer soule miscarried with longing after grace. O blessed hunger that ends alwaies in fulnesse! I am sorry that I can but hunger; and yet I would not be full; for the blessing is promist to the hungry: Giue me more, Lord, but so as I may hunger more. Let me hunger more, and I know I shall be satisfied.

XCIII

THERE is more in the Christian than thou seest. For he is both an entire body of himselfe, and hee is a limme¹ of

¹ A B C E. Lim K.

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another more excellent; euen that glorious mysticall body of his Sauour; to whom he is so vnited, that the actions of either are reciprocally referred to each other. For, on the one side, the Christian liues in Christ, dies in Christ; in Christ fulfils the Law, possesseth heauen: on the other, Christ is persecuted by Paul in his members, and is persecuted in Paul afterwards by others: he suffers in vs, hee liues in vs, hee workes in and by vs: So thou canst not doe either good or harme to a Christian, but thou doest it to his Redeemer: to whom he is inuisibly vnited. Thou seest him as a man, and therefore worthy of fauour for humanities sake: Thou seest him not as a Christian, worthy of honour for his secret and yet true vnion with our Sauour. I will loue euery Christian, for that I see; honor him, for that I shal see.

XCIIII

HELL it selfe is scarce a more obscure dungeon in comparison of the earth, then earth is in respect of heauen. Heere, the most see nothing, and the best see little; Heere, halfe our life is night; and our very day is darknesse, in respect of God. The true light of the World, and the Father of lights dwelleth aboue: There is the light of knowledge to informe vs, and the light of

James
i. 17.

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ioy to comfort vs; without all change of darknesse. There was neuer any captiue loued his dungeon, and complained when he must be brought out to light, and libertie: Whence then is this naturall madnesse in vs men, that wee delight so much in this vncleane, noysome, darke and comfortlesse prison of earth? and thinke not of our release to that lightsome and glorious Paradise aboue vs, without griefe and repining? We are sure that we are not perfectly well heere: If we could be as sure that we should be better aboue, we would not feare changing. Certainly our sense tels vs, wee haue some pleasure heere; and we haue not faith to assure vs of more pleasure aboue: and hence we settle our selues to the present, with neglect of the future, though infinitely more excellent: The heart followes the eyes: and vnknown good is vncared for. O Lord, doe thou breake through this darknesse of ignorance, and faithlesnesse, wherewith I am compassed. Let me but see my heauen, and I know I shall desire it.

XCV

TO be carried away with an affectation of fame, is so vaine, and absurd, that I wonder it can be incident to any wise man. For what a mole-hill of earth is it, to which

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his name can extend, when it is furthest carried by the wings of report? And how short a while doth it continue where it is once spread? Time (the deuourer of his owne brood) consumes both vs and our memories; not brasse, nor marble can beare age. How many flattering Poets haue promised immortality of name to their Princes, who now together are buried long since in forgetfulness! Those names and actions, that are once on the file of Heauen, are past the danger of defacing. I will not care whether I be knowne, or remembred, or forgotten amongst men, if my name and good actions may liue with God in the records of Eternity.

XCV *

THERE is no man, nor no place, free from Spirits, although they testifie their presence by visible effects but in few. Euery man is an host to entertaine Angels, though not in visible shapes as Abraham and Lot. The euill ones doe nothing but prouoke vs to sinne, and plot mischief against vs; by casting into our way dangerous objects, by suggesting sinfull motions to our mindes, stirring vp enemies against vs amongst men, by frighting vs with terrors in our selues, by

XCV*. Edition G reads XCV. See note.

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accusing vs to God. On the contrarie, The good Angels are euer remoouing our hindrances from good, and our occasions of euill; mitigating our tentations; helping vs against our enemies; deliuering vs from dangers; comforting vs in sorrowes; furthering our good purposes; and at last carrying vp our soules to heauen. It would affright a weake Christian that knowes the power and malice of wicked spirits, to consider their presence, and number; but when with the eyes of Elishaes seruant, he sees those on his side as present, as diligent, more powerfull, he cannot but take heart againe: Especially if he consider, that neither of them is without God, limiting the one the bounds of their tentation, directing the other in the safeguard of his children. Whereupon it is come to passe, that though there be many legions of diuels, and euery one more strong then many legions of men, and more malicious then strong, yet the little flock of Gods Church liueth and prospereth. I haue euer with me inuisible friends, and enemies. The consideration of mine enemies shall keepe me from securitie, and make me fearefull of doing ought to aduantage them. The consideration of my spirituall friends shall comfort me against the terrour of the other; shall remedy my solitarinesse; shall make me warie of doing ought indecently; greueing me rather,

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that I haue euer heeretofore made them turne away their eyes, for shame of that whereof I haue not beene ashamed; that I haue no more enioyed their societie; that I haue beene no more affected with their presence. What though I see them not? I beleue them. I were no Christian, if my faith were not as sure as my sense.

XCVI

THERE is no word or action, but may be taken with two hands, either with the right hand of charitable construction, or the sinister interpretation of malice, and suspicion: and all things doe so succeed, as they are taken. I haue noted, euill actions well taken, passe currant¹ for either indifferent, or commendable: Contrarily, a good speech or action ill taken, scarce allowed for indifferent; an indifferent one, censured for euill; an euill one, for notorious: So fauour makes vertues of vices; and suspicion makes vertues, faults; and faults, crimes. Of the two, I had rather my right hand should offend: It is alwaies safer offending on the better part. To construe an euill act well, is but a pleasing and profitable deceit of my selfe: But to misconstrue a good thing, is a treble² wrong; to my selfe, the

¹ B F K.² Trebble F.

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action, the author. If no good sense can be made of a deede, or speech, let the blame light vpon the author: If a good interpretation may be giuen and I chuse a worse, let me be as much censured of others, as that misconceit is punishment to my selfe.

XCVII

IKNOW not how it comes to passe, that the minde of man doth naturally both ouer-prize his owne, in comparison of others; and yet contemne and neglect his owne, in comparison of what hee wants. The remedie of this later euill is, to compare the good things we haue, with the euils which wee haue not, and others grone¹ vnder. Thou art in health, and regardest it not: Looke on the miserie of those, which on their Bed of Sicknesse, through extremitie of paine and anguish, intreat Death to release them. Thou hast cleare eye-sight, sound lims,² vse of reason; and passest these ouer with slight respect: Thinke how many there are, which in their vncomfortable Blindnesse, would giue all the World for but one glimpse of Light; how many, that deformedly crawle on all foure, after the manner of the most lothsome Creatures; how many, that in mad Phrensies

¹ B E F K.² Lims B E F. Limbs K.

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are worse than brutish, worse than dead: Thus thou mightest be, and art not. If I be not happie for the good that I haue, I am yet happie for the euils that I might haue had, and haue escaped: I haue deserued the greatest euill; euery euill that I misse, is a new mercie.

XCVIII

EARTH, which is the basest Element, is both our Mother that brought vs forth,¹ our Stage that beares vs aliue, and our Graue wherein at last we are intombed; giuing to vs both our Originall, our Harbour, our Sepulchre: Shee hath yeelded her Backe, to beare thousands of generations; and at last opened her Wombe, to receiue them: so swallowing them vp, that shee still both beareth more, and lookes for more; not bewraying any change in her selfe, while shee so oft hath changed her Broode and her Burden. It is a wonder we can be proud of our Parentage, or of our selues, while wee see both the basenesse and stability of the Earth, whence wee came. What difference is there? Liuing Earth treads vpon the dead Earth; which afterwards descends into the Graue, as senselesse and dead, as the Earth that receiues it.

¹ Fourth A B C E.

III

Not many are proud of their Soules; and none but Fooles can be proud of their Bodies. While we walke and looke vpon the Earth, wee cannot but acknowledge sensible admonitions of humilitie; and while wee remember them, wee cannot forget our selues. It is a Mother-like fauour of the Earth, that shee beares and nourishes me, and at the last entertaines my dead Carkasse: but it is a greater pleasure, that shee teacheth me my vilenesse hy her owne; and sends mee to Heauen, for what shee wants.

XCIX

THE wicked man carrieth euery day a Brand to his Hell, till his heape bee come to the height: then he ceaseth sinning, and begins his torment; whereas the repentant, in euery fit of holy sorrow, carries away a whole faggot from the flame, and quencheth the Coales that remaine, with his teares. There is no torment for the penitent; no redemption for the obstinate. Safetie consisteth not in not sinning, but in repenting: neyther is it sinne that condemnes; but impenitence. O Lord, I cannot be righteous; let me be repentant.

III

C

THE estate of Heauenly and Earthly things is plainly represented to vs by the two Lights of Heauen, which are appointed to rule the Night and the Day. Earthly things are rightly resembled, by the Moone: which being neerest to the Region of Mortalitie, is euer in changes, and neuer lookes vpon vs twice¹ with the same face; and when it is at the full, is blemished with some darke blots, not capable of any illumination. Heauenly things are figured by the Sunne; whose great and glorious Light is both naturall to it selfe, and euer constant. That other fickle and dimme Starre is fit enough for the Night of Miseric, wherein we liue here belowe. And this firme and beautifull Light is but good enough for that day of glory, which the Saints liue in. If it be good liuing here, where our sorrowes are changed with ioyes; what is it to liue aboue, where our ioyes change not? I cannot looke vpon the Body of the Sunne; and yet I cannot see at all without the Light of it. I cannot behold the glory of thy Saints, O Lord; yet without the knowledge of it, I am blinde. If thy Creature be so glorious

¹ Twice A B C.

III

to vs here belowe; how glorious shall thy selfe be to vs, when wee are aboue this Sunne? This Sunne shall not shine vpward, where thy Glory shineth; the greater Light extinguisheth the lesser. O thou Sunne of Righteousnesse (which shalt only shine to me, when I am glorified), doe thou heate, enlighten, comfort me with the beames of thy presence, till I be glorified. Amen.

Mal. iv. 2.

FINIS.

NOTES

FIRST CENTURY

Dedication, Halstead, 'now Hawstead.'

WYNTER. The spelling of the time of Hall has been since restored.

1. Wesley's version of this runs as follows:—

'In Meditation, those, who begin heavenly Thoughts, and prosecute them not, are like those that kindle a Fire under green Wood, and leave it, as soon as it begins to flame. When I set myself to meditate, I will not give over, 'till I come to an Issue. It hath been said by some, that the Beginning is as much as the Middle; yea, more: But I say, the Ending is more than the Beginning.'

Leese. Cf. Hall's *Heaven upon Earth*, § 1, 'Their praise of gessing wittily they shall not leese'; also in the *Satires* IV. i.

'Why shouldst thou leese the pleasure of thy prime?'

The beginning. Hall may have read this in the *Aphorismos* of Antonio Perez, of which an edition had appeared at Paris in this year 1605. Number 184 reads, 'Por començar las obras no ay gloria, ni premio: A la duraçion, y fin se deue'

I

(*Aphorismos de las cartas españolas, y latinas de Ant. Perez.* Paris, n.d. 8'). Goethe uses the same thought.

6. *Champion.* The Bishops' Bible, together with present Prayer Book version, reads 'as a Giant to run his course.' The Authorised Version reads 'as a strong man to run a race'; the Revised Version, 'as a strong man to run his course.' The Vulgate reading is 'Ut gigas.' It is interesting to find the bishop, in this sentence, quoting Sternhold:—

And as a valiant Champion
who for to get a prize,
With ioy doth haste to take in hand
some noble enterprise.
And all the skie from end to end,
he compasseth about;
Nothing can hide it from his heate,
but he will find it out.

Blustering. This appears to be the recognised form of the participle. Cf. 'lingring' (II. 85, III. 64), 'entring' (III. 74), 'lowring' (I. 37).

Cf. also 'lingreth' (III. 48), and 'watrish' (II. 78).

14. Cf. III. 22.

15. *Violent*=preternatural. Cf. Cudworth's *Intellectual System*, preface p. ii.: 'This may be called the Divine Fate Morall' (as the other Violent). Dante *Inferno*, xi. 28 ff., especially 48-50. Violenter is the mediæval equivalent of βίαιος in the sense of παρά φύσιν. See Aristotle, *Nic. Eth.* I. v. ad finem, with the mediæval versions given in editions of Thomas Aquinas.

20. Cf. Goldsmith. 'It was my constant rule in life never to avoid the conversation of any man who seemed to desire it; for if good,

I

I might profit by his instructions; if bad, he might be assisted by mine.'—*The Vicar of Wakefield*, Chap. xxv. par. 6.

26. *The Heathen man.* τῶν πόνων παλοῦσιν ἡμῖν πάντα τ' ἀγαθὰ οἱ θεοί. Epicharmus, in Xenophon *Memorabilia*, II. i. 20.

'Nil sine magno
Vita labore dedit mortalibus.'
Horace, *Sat.* I. ix. 59.

'The gods sell all the goods they give us.' Montaigne *Essays* II. 20 (Florio's translation). 'Jove for our labour all things sells us,' and 'Nothing comes free-cost here; Jove will not let his gifts go from him, if not bought with sweat.'—Herrick. 'It is an ancient saying, that labour is the price which the gods have set upon everything valuable.'—Sir Joshua Reynolds's 'Last Discourse' (Works, ed. 1809, ii. 215). I owe these references to a letter, addressed by Mr. C. P. Phinn of Watford, to the *Times* of 5th February 1900. 'Dii laboribus omnia vendunt' was quoted in the *Athenæum* of February 24 of the same year.

Cf. also Hesiod. τῆς δ' ἀρετῆς ἰδρῶτα θεοὶ προπάροιθεν ἔθηκαν (*Works and Days*, 289).

29. *Traduced.* Cf. 'Tradux,' and Hall's *Satires* IV. iii.

'But else, look how their virtue was
their owne,
Not capable of propagation.'

I will account nothing.

'At genus et proavos et quod non
fecimus ipsi
Vix ea nostra voco.'
Ovid, *Metamorphoses*.

I

32. Cf. 'What I spent, I had.
What I saved, I lost.
What I gave, I have.'
Readers will not require directing to Mr. G. F. Watts' picture, now in the National Gallery, No. 1638, painted in 1892, after a conversation with Carmen Sylva, Queen of Roumania.
42. *The Skirt*. Hall must have recognised the fact that this allusion was more than usually recondite, for he gives in the second edition the reference in the margin.
47. *Uncapable*. Used again I. 94. Cf. 'Unpartial' (I. 64), 'unpartially' (III. 9), 'unrecoverable' (I. 94), 'unrecoverably' (III. 48). Cf. Milton's *Nativity*, 'unexpressive, unsufferable'; and Burton's *Anatomy of Melancholy*, 'uncapable, unconstant, unconscionable, undecent, indiscreet, impossible, imperfect.'
49. Upon the Court of Requests, see I. S. Leadam's *Select Cases in the Court of Requests, A.D. 1497-1569* (Selden Society's Publications, vol. xii.). London, 1898, 4°.
54. *Fruit in autumn*. 'Non videbit autumnus rami fructus cuius flores ver non vidit.' Inscription in a volume in St. John's College Library, Cambridge, written by Nicolas Saunderson in 1577.
55. 'Animamque in vulnere ponit.'
56. Plato, *Phædo*, 67 E.
62. *Hundreth*. Cf. II. 19, III. 10, and Hall's *Satires* IV. iv. 6.
'Or hundreth scalps which Thames still overflows.'
64. *Black and White*. Συγκριτικὸν καὶ διακριτικόν. Plato, *Timæus*, 67 E. Aristotle, *Metaphysics* I. 7, 1057^b 8 ff. *Topics*, A. 15, 107^b, 29, etc.
Unpartial. Cf. note on I. 47.

I

71. *Some kind of mouse*. Cf. Aristotle, περὶ τὰ ζῷα ιστοριῶν 2, cap. 37, p. 580, b. 11, quoted in Aldrovandus *De quadrupedibus digitatis*, Bononiæ, 1637, F°.
74. *Walke*. Cf. Stevenson, 'Ordered South.'
79. *English jet*. Query lime? Hall was possibly thinking of the black limestone which is peculiar to England. Jet is also found in the limestone at Whitby. Cf. Nicols, *Lapidary*, C. LXXXII. p. 233.
96. Cf. I. 4.

SECOND CENTURY

4. *The Elephant*. Cf. Ælian and Simocatta quoted in Aldrovandus *De quadrupedibus solidipedibus*, Bononiæ, 1616, F°, p. 454 G.
13. *Ebber*, i.e. shallow. This is the locus classicus for the use of this word, quoted in Halliwell's *Dictionary of Archaic and Provincial Terms*.
25. Cf. Preface, p. xiii, last three lines.
28. *Augustines friend Nebridius*. 'While reading this letter of yours over and over again, and pondering its contents so far as my limited time permitted, memory recalled to me my friend, who, while he was a most diligent and eager student of difficult problems, especially in the department of Christian doctrine, had an extreme aversion to the giving of a short answer to a great question. If any one insisted upon this, he was exceedingly displeased; and if he was not prevented by respect for the age or rank of the person, he indignantly rebuked such a questioner by stern looks and words; for he considered him unworthy to be investigating matters such as these, who did not know how much

II

both might be said and behoved to be said on a subject of great importance. But I do not lose patience with you, as he was wont to do when one asked for a brief reply; for you are, as I am, a bishop engrossed with many cares, and therefore have not leisure for reading any more than I have leisure for writing any prolix communication. He was then a young man, who was not satisfied with short statements on subjects of this kind, and being then himself at leisure, addressed his questions concerning the many topics discussed in our conversations to one who was also at leisure; whereas you, having regard to the circumstances both of yourself the questioner and of me from whom you demand the reply, insist upon my giving you a short answer to the weighty question which you propound. Well, I shall do my best to satisfy you; the Lord help me to accomplish what you require.' Augustine, *Ep. XCVIII*. To Boniface, § 8 (Trans. J. G. Cunningham, 1875).

29. *Beholding*. Cf. III. 29.

30. *The World is a Stage*. Cf. 'Totus mundus agit histrionem' (Johannes Salisburiensis), quoted in Burton's *Anatomy of Melancholy*, Preface, p. 38. It was also written over the Globe Theatre in the time of Shakespeare. Cf. Brandes *Shakespeare*, i. 263.

53. *Lucillaes faction*. See Smith's *Dict. of Christian Biography*. I have not succeeded in identifying the reference in the text.

69. *Spanish Proverb*. 'A muertos, y a ydos no ay amigos.' Hall may have seen this in R. Percival's *Spanish Grammar*. London, E. Bolland. 1599. 4°. Quoted in J. Howell, *Lexicon Tetraglotton*. 1660. F°.

II

71. 'A single groan is sufficient to confound the world.'—Persian Proverb. (*Memoirs of Baber*, p. 26.)

74. *His own accuser*. Cf. Plato, *Sophist*, 252 C. 'Ἄλλὰ τὸ λεγόμενον οἶκον τὴν πολέμιον καὶ ἐναντιούμενον ἔχοντες ἐντὸς ὑποφλεγόμενον ὥσπερ τὸν ἄτοπον Εὐρυκλέα περιφέροντες αἰεὶ πορεύονται.

79. *Heare III*—Κακῶς ἀκούειν. Cf. III. 68.

82. *What herb or flower*.

'Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.'

Tennyson.

86. Cf. Ovid, *Metamorphoses*, i. 85, 86; 138-141.

90. Here ended the second Book in editions A B.

95. 'Navita de ventis, de tauris narrat arator,
Enumerat miles vulnera, pastor oves.'

Propertius.

THIRD CENTURY

Dedication. *That God*. 'That' is a demonstrative pronoun. The French translation does not contain the dedicatory epistles.

1. *Against*=distinct from. Cf. the theory of the stars in Aristotle, *Metaphysics* A ad fin.

3. Cf. Daniel *Hymni*, ii. 204, quoted *post* 66 n.

5. *Deserue*. This was correctly printed in the editions of 1606 and 1607. The edition of 1616 reads 'discerne,' but corrected it with the solitary erratum, given at the end of the

III

- Dedication of the first book. The edition of 1621 reads 'discerne,' so that we may infer (what is only too manifest in other ways) that it was set up carelessly, and reprinted from the text of the edition of 1616, without revision.
7. *Accidia*. It is worth while drawing attention to a fine essay and sermon upon this in *The Spirit of Discipline*, by the present Bishop of Oxford, Dr. Paget.
10. Cf. Boswell's *Johnson* (ed. Birkbeck Hill) v. 67.
12. *Honour*. Honorarium.
16. *A wolfe*. Cf. 'Homo homini lupus.'
18. *Fowl bred of corrupted wood*. The barnacle. Cf. Gerarde's *Herbal*, ed. 1633, p. 1587, where a long account is given with earlier references.
20. Cf. Plutarch *De superstitt.* 3 p. 166. 'Ο Ἡράκλειτός φησι, τοῖς ἐγγηγορίσιν ἓνα καὶ κοινὸν κόσμον εἶναι, τῶν δὲ κοιμημένων ἕκαστον εἰς ἴδιον ἀποστρέφασθαι.' Cf. Bywater, *Heracleti Reliquiae* xcv. Cf. I. 14.
26. *The Cynick tramples*. Cf. Diogenes, *Laertius* xi. § 26. Παρὰ τὸν Πλάτωνα τύφον. Τὸν δὲ φάναι ἐτέρῳ γε τύφῳ Διόγενες.
29. *Beholding*. Cf. II. 29.
34. The Pisan Castle. See this figured in the editions of Sebastian Munster's *Cosmographia* in the view of Jerusalem.
36. *Honour and profit*. Cf. Aristotle, *Nic. Eth.* VIII. xiv. 2.
38. *Pismire*. The Bishop is quoting from the Genevan version. *The Asse*. Hall misquotes this.
39. Cf. Burton's *Anatomy*, I. ii. 2 § 1.
45. *Proprietie*. 'Property or proprietorship.' WYNTER.
58. *Throughfare*. Cf. Hall's *Satires* VI. i.
'As pure as through fare channels
when it rains.'

III

64. *French proverb*. 'Les maladies viennent à cheval, et s'en retournent à pied' (J. Howell, *Lexicon Tetraglotton*. 1660. F').
65. *Bladders*. Cf. Shakespeare, *Henry VIII.*, iii. 2.
66. *Without an example*. Cf. Daniel, *Hymni* ii. 204.
- O beata beatorum
Martyrum sollemnia,
O devote recolenda
Victorum certamina.
- Digni dignis fulgent signis
Et florent virtutibus.
Illos semper condecenter
Veneremur laudibus.
- Fide, voto, corde toto
Adhaeserunt domino,
Et invicti sunt addicti
Atroci martyrio.
- Carcerati, trucidati,
Tormentorum genera,
Igne laesi, ferro caesi,
Pertulerunt plurima.
- Dum sic torti cedunt morti
Carnis per interitum,
Ut electi sunt adepti
Beatorum premium.
- Per contemptum mundanorum
Et per bella fortia
Meruerunt angelorum
Victores consortia.
Saec. xiv.-xv.
- Cf. also III. 3 *ante*.

III

66. *Fornace*. Cf. Hall's *Satires* IV. iii.

'But yet if hap'ly his third fornace hold,
Devoteth all his pots and pans to gold.'

68. Cf. II. 79.

72. Cf. Shakespeare, *Othello*, i. 1, and Browning's *Dramatic Idyls* (Second Series), preface.

"You are sick, that's sure"—they say.

"Sick of what?"—they disagree.

"'Tis the brain"—thinks Doctor A.,

"'Tis the heart"—holds Doctor B.,

"The liver—my life I'd lay!"

"The lungs!" "The lights!"

Ah me!

So ignorant of man's whole
Of bodily organs plain to see—
So sage and certain, frank and free,
About what's under lock and key—
Man's soul.'

75. Plutarch, *Phocion* 8 ad fin.

76. *To play with the dish*. 'Mr. Cecil says, "I am allowed to take up the pitcher to drink and refresh myself. That is the proper use of the pitcher. But when I begin to admire the pitcher and to say, What a beautiful pitcher this is, I find that God breaks it to shivers, for He would reign alone in my heart."'—*Memoirs of Dean Goulburn*, p. 108.

87. Numbered LXXXVI. in editions A B C. In editions E F G H number XCV. was duplicated. In edition I the number duplicated was XCVI. In edition M, XCVII was duplicated. Pratt carried the numbering through to CI. I have preferred to keep to that of the edition now reprinted.

95* The numbering from this point is defective. See note on No. LXXXVII.

GLOSSARY

The references are to *Centuries* and *Meditations*

- | | |
|--|---|
| Affoord, iii. 9. | Ghesse = Guess, iii. 15. |
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| Ancient, iii. 12, 30. | Hear well, to, iii. 68. |
| Beholding = beholden, ii. 29; iii. 29. | Honest, to, v. a., ii. 76. |
| Bolt out, to, ii. 15. | Hundred, hundredreth, i. 62; ii. 19; iii. 10. |
| Books = Accounts, ii. 4. Cf. iii. | Interested, iii. 45. |
| Breath = breathe, ii. 78. | Jeat, i. 79. |
| Chare = cheer, iii. 21. | Leesing, i. 1. |
| Cheecke = check, ii. 17. | Lingring, iii. 64. |
| Course = coarse, iii. 48, 52. | Loathness, ii. 50. |
| Daungers, iii. 34. | Lowring, i. 37. |
| Discomfortable, i. 17. | Master, maister, i. 49. |
| Drooping, drouping, ii. 76, 96. | Mo helpses, ii. 76. |
| Ebber, ii. 13. | Most (the), iii. 10. |
| Empotence, ii. 96. | Most (the) men, i. 13. |
| Empyrial, ii. 86. | Naturalist = natural man, ii. 34. |
| Epicure-like, i. 93. | Other-where, ii. 85. |
| Forcible, forceable, i. 16; iii. 24. | Over-Epicure-like, i. 93. |
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| | Point the field, to, i. 52. |
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